









THE  
TWENTY-SIXTH REPORT  
OF THE  
CALCUTTA  
CHRISTIAN TRACT AND BOOK SOCIETY;

*Presented at the Annual Meeting, February 26th, 1856.*

WITH  
AN APPENDIX,  
AND  
A LIST OF SUBSCRIBERS AND DONORS,

&c. &c.

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INSTITUTED IN 1823.

“ Religious Tracts should consist of PURE TRUTH.

“ By *pure truth*, when not expressed in the words of Scripture, the Committee refer to those evangelical principles of the Reformation, in which LUTHER, CALVIN, and CRANMER were agreed. On this large portion of *common ground*, which the Churchman, the Dissenter, and foreigner jointly occupy, they conceive that Christian Union may be established and strengthened ; Christian Affection excited and cherished ; and Christian Zeal concentrated, and rendered proportionably effective.”

*Address of the Committee of the Religious Tract Society.*

CALCUTTA :

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1856.



## OFFICE-BEARERS OF THE SOCIETY.

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**President.**

THE HON'BLE E. DRUMMOND.

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**Vice-President.**

M. WYLIE, Esq.

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**Treasurer.**

H. J. MUSTON, Esq.

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**Secretary.**

REV. C. B. LEWIS.

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**Committee.**

COLONEL W. E. BAKER.  
G. F. COCKBURN, Esq.  
E. EDMOND, Esq.  
COLONEL HAVELOCK.  
R. S. MONCRIEFF, Esq.

C. H. LUSHINGTON, Esq.  
H. J. MUSTON, Esq.  
W. STEWART, Esq.  
J. WATSON, Esq.

AND ALL MINISTERS WHO ARE MEMBERS OF THE SOCIETY.

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**Standing Sub-Committees.**

*English.*—Rev. Dr. BOAZ, and MESSRS. CUTHBERT, HERDMAN, and the Hon'ble E. DRUMMOND.

*Bengali.*—Rev. Messrs. EWART, LACROIX, SANDYS, and WENGER.

*Hindustani.*—Rev. Messrs. LESLIE, SLATER, and STUART.

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TRACT DEPOSITORY, No. 1, *Hare Street.*

SUPERINTENDENT OF DEPOSITORY.—MR. F. MORAN.



# Calcutta Christian Tract & Book Society.

## RULES.

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### I.

That this Society shall be denominated “THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY;” and that its design be to supply, in various languages, Tracts for distribution among Heathens, Muhammadans and others; and Books of Christian instruction for schools, and for the spiritual good of professing Christians.

### II.

That this Society, cordially approving of the object and constitution of the Religious Tract Society in London, is desirous of holding friendly intercourse and of co-operating with that Institution, in disseminating the “Evangelical Principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed.”

### III.

That all contributors to the objects of this Society shall be considered Members thereof, and be entitled to vote at the General Meetings.

### IV.

That the business of the Society shall be conducted by a President, two Treasurers, a Secretary, a Superintendent of the Depository, and a Committee consisting of twelve or more Members, (with power to add to their number.)

## V.

That every minister, who is a Member of the Society, and whose sentiments accord with the principles laid down in Rule II., shall be entitled to attend and vote at the meetings of the Committee.

## VI.

That the Committee shall meet monthly for the despatch of business, or oftener if necessary, at a time and place appointed by themselves—five members to be a quorum.

## VII.

That the Annual General Meeting of the Society shall be held on a date, of which public notice shall be given ; and at this Meeting a Report of the Committee's proceedings for the past year shall be read, and officers for the ensuing year appointed.

THE  
TWENTY-SIXTH ANNUAL MEETING  
OF THE  
**CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY,**  
WAS HELD AT THE  
TOWN HALL,  
*On Tuesday, February 26th, 1856.*

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The Hon'ble E. DRUMMOND in the Chair.

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The Meeting was opened with prayer by the Rev. T. SANDYS.

The SECRETARY read the Report for the past year.

The following Resolutions were put to the Meeting and unanimously adopted:—

RESOLUTION I.—Moved by M. WYLIE, Esq., seconded by Lieut.-Col. W. E. BAKER.

That the Report which has now been, in part, read, be adopted and published, and that the following gentlemen be the Committee and Officers of the Society for the ensuing year.

*President.*—The Hon'ble E. DRUMMOND.

*Vice-President.*—M. WYLIE, Esq.

*Treasurer.*—H. J. MUSTON, Esq.

*Secretary.*—The Rev. C. B. LEWIS.

**Committee.**

Col. W. E. BAKER.

G. F. COCKBURN, Esq.

E. EDMOND, Esq.

C. H. LUSHINGTON, Esq.

R. S. MONCRIEFF, Esq.

H. J. MUSTON, Esq.

W. STEWART, Esq.

J. WATSON, Esq.

AND ALL MINISTERS WHO ARE MEMBERS OF THE SOCIETY.

RESOLUTION II.—Moved by the Rev. E. STORROW, and seconded by J. STUART, Esq.

That this Meeting gratefully acknowledges the goodness of God in disposing His servants here and in England to support this Society, and in making its publications the means of extending the knowledge of the way of salvation, and recognizes the duty of sustaining its operations by prayer and enlarged liberality.

The Meeting closed with the benediction by the Rev. D. EWART.





# TWENTY-SIXTH REPORT

OF THE

## Calcutta Christian Tract and Book Society.

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BEFORE entering upon the details of the Society's operations during the past year, the Committee will, as usual, record in a few sentences the more important changes which have taken place in the list of officers. In June last, Mr. Bentall having previously left India, the Hon'ble E. Drummond kindly consented to succeed him as President of the Society. At the beginning of the year, A. Grant, Esq. who had taken a deep interest in this institution for several years, was chosen Vice-President. A few months later Mr. Grant was compelled by declining health to return to England, and the Committee have recently, with very sincere regret, received intelligence of his death. They have also been deprived of the valuable services of R. L. Eglinton, Esq. who had been their Treasurer for six years, and though his removal to Europe occurred early in the year, his place has not yet been supplied. The death of the Rev. J. Paterson, the Society's Editor of Bengali works was recorded in the last Report. The Committee are now happy to state that with the full concurrence of the directors of the Religious Tract Society, the Rev. J. Wenger has been appointed Mr. Paterson's successor in this office, and that the annual grant of £100, from

that Society, is available for his salary. This arrangement took effect from the 1st of March. The last Report also mentioned the loss the Committee had sustained in the severe illness and subsequent departure to England of M. Wylie, Esq. the Vice-President of the Society. Mr. Wylie's return to Calcutta does not, in strict order of time, belong to the events which should be recorded in the Report now presented, but the Committee cannot but give brief expression here to their thankfulness to God and joy on account of his recovery, and for the hope, now justified, that they may long continue to enjoy his most valuable assistance. While in England, Mr. Wylie was not unmindful of the Society, but, as will be seen in another part of this Report, was enabled to excite a warm interest in its proceedings amongst a few British Christians and to obtain for it a very considerable amount of pecuniary support.

Other changes in the Committee need not be particularly mentioned. Seldom indeed, in this country, does the end of a year find all those alive and in the enjoyment of undiminished vigour who were banded together at its beginning to promote any object. May this reflection be to all who are now engaged in carrying forward the plans of this Society a powerful incentive to prayerful and devoted activity.

Particulars in reference to all the departments of the Society's operations are detailed below in the accustomed order.

#### THE DEPOSITORY.

In April last, the lease of the rooms in Old Court House Street having expired, and not being renewable, the Depository was removed to Mango Lane, where the business has since been carried on. Premises suited for more permanent occupancy have now been secured at No. 1, Hare Street, and the stock will be transferred thither without delay. It is gratifying to be able to state that, notwithstanding these changes, the sales effected during the past year have been somewhat in excess of those of the foregoing one, whilst the expenses necessarily incurred in

removing the Society's property, &c. have hitherto been fully covered by the amount saved through the diminished rent. The business of the Depository is still far smaller than with a little effort on the part of the friends of the Society it might easily be made. The Committee are truly anxious that their endeavours to promote the dissemination of the excellent publications of the Religious Tract Society, may not continue to burden the slender finances which are entrusted to their management.

The particulars of the sales have been as follows :—Of the Parent Society's publications 6,091 have been sold ; with 86 packets of tracts and handbills. Of Ryle's tracts, 911 ; and of English tracts and books printed in India, 382 copies. 2,280 Bengali books have also been sold, and 162 in the other vernacular languages of India and Sanscrit. The total amount realized within the year by sales is Rs. 4,174-11-5.

The following tracts and books have been received into the Depository.

*Tracts and Books received into the Depository from 1st December 1854 to 30th November, 1855.*

#### BENGALI TRACTS.

Address to Pilgrims, .....	10,000	
Hindu Objections Refuted, .....	20,000	
Miracles of Christ, .....	10,000	
On Various Muhammadan Ceremonies, ...	10,000	
Refutation of Vulgar Errors, .....	10,000	
Conversation between a Pleader and his Friend, .....	10,000	
On Drunkenness, .....	10,000	
	<hr/>	80,000

#### BENGALI BOOKS.

Investigation of the True Religion, .....	250	
Anecdotes of Social Life, .....	150	
	<hr/>	400

#### SANSKRIT.

Examination of Religions, English and Sanscrit, Part II. ....	52	
	<hr/>	52
Carried over,...		<hr/> 80,452

	Brought forward,...	80,452	
<b>ORIIA.</b>			
Miscellaneous Tracts, &c. ....	4,699		
	<hr/>		4,699
<b>ENGLISH.</b>			
Tracts,.....	56,780		
Parent Society's Publications, .....	1,362		
	<hr/>		58,142
			<hr/>
			143,293

The Oriya tracts here mentioned are a grant kindly made by the Orissa Tract Society. At the request of the Mauritius Tract Society, 2000 of these tracts have been forwarded for distribution amongst the coolies in that island.

The following is a list of the issues of all kinds from the Depository.

Parent's Society Publications, .....	4,010	
Children's Books, .....	2,081	
Tracts and Handbills in packets, .....	86	
Ryle's Tracts, .....	911	
English Books and Tracts printed in India,	382	
Bengali Books, .....	2,280	
Sanscrit ditto,.....	27	
Hindui ditto, .....	29	
Hindustani ditto, .....	93	
Persian ditto, .....	13	
Tracts, English and Vernacular, sold, .....	2,478	
Ditto ditto, issued gratuitously, .....	107,936	
	<hr/>	120,326

The particulars of the grants of tracts made within the last year are given in the following table.

*Gratuitous Issues of Tracts and Books from 1st December, 1854, to 30th November, 1855.*

	Bengali.	Hindustani.	Hindui Nagri.	Hindui Kaithi.	Oriya.	Tamil.	French.	Spanish.	Portuguese.	Hebrew.	Modern Greek.	Chinese.	Sanscrit.	English.	Persian Books.	Total.
To Missionaries of the Church of England, .....	7,187	591	305	220	1,075	..	..	..	..	..	..	100	4	1,173	..	10,555
" Ditto of the Baptist Society, .....	28,075	1,800	640	125	200	..	..	..	..	10	..	..	..	2,061	1	32,912
" Ditto of the London Missionary Society, .....	8,674	80	..	..	..	..	..	..	..	..	..	..	..	1,700	..	10,454
" Ditto of the Free Church of Scotland, ..	1,900	..	..	..	..	..	72	..	..	..	..	..	..	1,204	..	3,176
" Ditto of the Church of Scotland, .....	850	..	75	..	75	..	..	..	..	..	125	..	..	..	..	1,000
" Agents of the City Mission, .....	250	..	..	..	..	..	180	45	247	..	..	..	..	31,056	..	31,903
" Seamen's Friend Society, .....	..	..	..	..	..	..	..	..	..	..	..	..	..	5,500	..	5,500
" Juvenile Society, .....	160	260	80	..	..	..	..	..	..	..	..	..	..	1,500	..	1,500
" Rev. R. T. Blake, .....	..	..	..	..	..	..	..	..	..	..	..	..	..	2,400	..	2,400
" Rev. H. M. Jackson, .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2,000
" Rev. J. T. Phillips, .....	2,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	500
" Rev. A. Sternberg, .....	100	..	120	250	..	..	..	..	..	..	..	..	..	..	..	2,400
" Rev. W. Bailey, .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	500
" A. Forbes, Esq. Dacca, .....	500	..	..	..	..	..	..	..	..	..	..	..	..	500	..	500
" Mr. C. Vernieux, .....	700	..	..	..	..	..	..	..	..	..	..	..	..	700	..	1,400
" Mr. Pascal D'Rozario, .....	1,100	125	175	..	200	..	..	..	..	..	..	..	..	..	..	1,600
Miscellaneous, .....	443	81	3	46	..	205	..	..	..	..	..	..	..	758	..	1,536
	51,939	2,737	1,398	771	1,550	205	252	45	247	10	125	100	4	48,552	1	107,936

*Tracts sold from 1st December, 1854, to 30th November, 1855,—2,478 copies. Amount realized by the sale, Rs. 22-12-9.*

## PUBLICATION.

Of the Bengali books, Mr. Paterson was employed in carrying through the press, two only were left incomplete at his death; viz. *The Life of Muhammad* and *the Benares Prize Essay, Parts II. and III.* A considerable portion of the former work was published in 1851, and the MS. of the concluding part has not yet been furnished by the author, the Rev. J. Long. The printing of the latter had not advanced beyond a very few pages, and, as it was to be prepared in the dialect of Bengali which is peculiar to the Musulmans, in the knowledge of which few Europeans have attained to equal proficiency with Mr. Paterson, it was thought well to lay it aside for a time, and proceed with other books written in pure Bengali. Mr. Wenger therefore on commencing his duties as Editor proceeded with no partially completed works, but immediately sent new MSS. to press, and from this cause, the Committee have not been able to publish more than one new book within the year, though the printing of some others is nearly finished. The work published is entitled

*Anecdotes on Social Life*, and is well known to many in its original form as one of the publications of the Religious Tract Society. It was translated by the late Rev. G. Mundy, and the sum of £15 was contributed by the Parent Society towards the expense of its publication. The Committee trust that it will be found a welcome addition to Bengali Christian literature. 750 copies have been published.

Two new tracts have been added to the Society's list, and were both carried through the press by Mr. Wenger. The first is called a *Conversation between a Pleader and his Friend*: and the Committee have great pleasure in recording the fact that it contains the substance of a conversation really held by A. Forbes, Esq. of Dacca, with a Vakeel of one of the courts in that city. Mr. Forbes wrote down the discussion, and it was translated into Bengali by the Rev. R. Robinson. The tract having been cordially approved by the Bengali Sub-Committee, the cost of an

edition of 10,000 copies was kindly defrayed by Mr. Forbes, and considerable interest has been excited by it in the neighbourhood of Dacca and elsewhere.

The second new tract is *Vaishnavism Examined*, a valuable exposure of the evils of that system, by Koilas Chunder Mukerjee, an esteemed native catechist at Kishnagur. Of this tract also 10,000 copies have been printed.

Besides these new works, the following standard tracts have been reprinted, some of them after revision by the Rev. J. Wenger.

*Hindu Objections Refuted.* 20,000 copies.

*Subjects for Consideration.* 10,000 ditto.

*Address to Pilgrims.* 10,000 ditto.

*The Miracles of Christ.* 10,000 ditto.

*Refutation of Vulgar Errors.* 10,000 ditto.

*Various Muhammadan Ceremonies.* 10,000 ditto.

*Reasons for not being a Musulman.* 15,000 copies. This and the two preceding tracts are in the Musulman Bengali dialect.

*The Destroyer of Darkness.* 15,000 copies.

*The Holy Incarnation.* 15,000 ditto.

*The Essence of the Bible.* 15,000 ditto.

*What Scriptures should be regarded.* 10,000 ditto.

*The Test of Religions.* 15,000 ditto.

*On Drunkenness.* 15,000 copies.

*The Life of Christ,* 15,000 ditto.

The last two were very carefully revised by the Rev. A. F. Lacroix.

#### IN THE PRESS.

*The Life of Martin Luther*,—translated by the Rev. B. Geidt of Burdwan.

*Barter's Guide to Heaven*,—translated by the Rev. R. Robinson of Dacca.

*Anecdotes on the Christian Graces*,—translated by the Rev. S. Bost. Also a reprint of,



*Wilson's Exposure of the Hindu Religion*,—a most valuable tract, of which two large editions have already been published by this Society.

The works mentioned in the last Report as having been approved by the Bengali Sub-Committee, but not sent to press, owing to the want of the necessary funds are, with one exception, still in the same condition. The numerous tracts reprinted in the past year have more than exhausted the funds at the disposal of the Committee, though several still remain out of print, some of which have been strongly recommended for republication.

From .

#### THE PARENT SOCIETY,

most valuable assistance has been received, as in former years.\* It has been already mentioned that the grant of £100 per annum for two years towards Mr. Paterson's salary was cheerfully transferred to his successor as soon as his appointment was reported. Grants of 500 reams of printing paper, and of English tracts to the value of £30, have also been made, and the sum of £30 has been given towards the expenses of publishing two books now in course of printing :—*The Life of Martin Luther* and *Barter's Guide to Heaven*. The Committee cannot record this aid without referring to the lamented death, in April last, of W. Jones, Esq. for more than thirty years the excellent Secretary of the Religious Tract Society. Through him the correspondence of this Society with the Parent Institution has mainly been conducted, and to his kind offices, the Committee are indebted for much of the assistance they have received from it from the beginning. May those who succeed

\* A statement of the amount of aid rendered to the Calcutta Christian Tract and Book Society by the Religious Tract Society, since the year 1849 will be found in the Appendix to this Report.

him in his important sphere of labour ever be endowed with grace from above, as he was, and may the fruits of the prolonged labours of this honored man of God in the cause of the Tract Society be continually multiplied to the glory of Christ.

The condition of

#### THE FUNDS

has been the occasion of much anxiety to the Committee during the year. A reference to the balance-sheet will show that much has been done with the money at their disposal:—the heavy debt due to the Parent Society has been reduced by considerable remittances, and a large amount has been paid for the printing of vernacular tracts and books; but whilst many attempts have been made to obtain donations from distant stations—and not wholly without success—the total amount of income from subscriptions and donations has fallen short of that realized in the previous year, by nearly Rs. 1,800. The Committee are grieved by this evidence that the cause they seek to promote has not possessed the hearty sympathies of the Christian public. They have, however, been greatly cheered by the effectual aid rendered to them in this emergency by their valued Vice-President, Macleod Wylie, Esq. in the last few weeks of his sojourn in England. Hoping to stimulate the liberality of a few Christian friends by a brief statement of the nature of the work carried forward by this Society, he addressed to them the following Circular:—

In returning to India, I am exceedingly desirous to secure aid in a most important and interesting work, with which I have long been connected in Calcutta.

It is the provision of a Native Christian Literature in Bengali, to supersede that popular Native Literature, which now, (as Education is very rapidly spreading,) is constantly extending its polluting influence, by its idolatrous and astrological almanacs, and its debasing fables and poems, profusely illustrated by woodcuts of the most vile character, in cheap abundance.

In Bengal we have about Thirty-five millions of people who speak the Bengali language; and in prosecuting their labours, all Missionaries feel alike, the increasing need of additional Bengali Christian works.

Hitherto, laymen have afforded little assistance in this work, and the burden on those who have felt its importance, has been heavy, and its progress has been impeded by severe discouragements and trying difficulties. Nevertheless, we have been enabled to publish a considerable series of very valuable translations, like the *Pilgrim's Progress*, the *Peep of Day*, and the *Young Cottager*, and a large number of tracts, which have been circulated with a manifest blessing. But the supply has fallen far short of the necessity and the demand, and last year particularly, notwithstanding renewed instances of the deep interest taken in our work by the Religious Tract Society of London, our operations were lamentably crippled, as sufficiently appears in the last annual Report of that Society, under the head of Bengal.

One of my principal objects in India has been the extension of this work; and after a lengthened and intimate acquaintance with India Missions, I feel that there is no department of labour in which aid is now more urgently required, and none, (except the circulation of the word of God, which is provided for by the Bible Society,) which is more likely to be permanently and extensively useful.

And therefore now, after having endeavoured, to the best of my ability, since my return to England, to assist all the various Missionary Societies, and to plead for the cause of India, I would beg leave to make a parting appeal for liberal help in that special work in which I have been personally engaged. Since 1849 we have raised in Calcutta about £600 a year, and have received many grants from the Religious Tract Society; but we are still only on the threshold, and in the earliest stages of our undertaking, and we shall require greatly increased resources, if we are to meet the wants of our Missions. It is in my heart, to give a new impulse to the work when I arrive in Calcutta again, (God willing,) at the end of next January, by taking out with me £1000 subscribed for the purpose.

I propose to apply the money entirely through the Committee of the Calcutta Christian Tract and Book Society.

*Liverpool, November 2nd, 1855.*

MACLEOD WYLIE.

In reply to this appeal, one generous friend immediately made a donation of £300, and other liberal contributions followed, which will be more particularly noticed in the next Report. Thus by the remittances before sent to England, and by these recent contributions there, together with the grants already spoken of, the heavy debt of £823-9-11, due to the Parent Society at the beginning of the year, has been cleared away, and the Society will be enabled, without any embarrassment from that cause, to prosecute the great work it has undertaken. Never before has it occupied a position in all respects so advantageous, and if it be

well supported now, it will be possible for it to do much more than heretofore in providing both books and tracts adapted to meet the religious wants of the people of this great province of the British empire. The Committee cherish the hope that these generous gifts of Christian men in England, most of whom have but heard of the spiritual wretchedness of the millions who inhabit this land, will have their due influence upon the liberality of Christians here, whose eyes daily see the idolatry and sin which prevail every where around us. Surely a peculiar responsibility rests with those who are privileged to enjoy the shining of the true light, in the midst of the very "region and shadow of death," and the Committee would urge upon themselves and all their brethren in Christ the questions, Are we doing all we can for our Master and for those who are perishing in ignorance of Him? Do we feel,—do we pray,—do we labour,—do we give for these poor heathen, as we should, who have been ourselves purchased with the blood of Jesus and who must one day stand with the people of all nations before His judgment-seat? May the good Spirit of God lead his people to that thorough devotedness in the service of Christ which they ought to display.

The Committee are grateful to those who have aided them, for their sympathy and support, and they bless God for the assurance that their labours in this Society have not been in vain. They have been enabled by their supplies of Christian tracts to strengthen the hands of the preachers of the gospel of every denomination, and are encouraged by instances of the highest success in the past, to hope for the enlightenment and conversion of many souls as the result of their present efforts. Let them therefore have the hearty assistance of as many as desire the extension of the knowledge of the way of salvation, and especially let the God of all grace be continually entreated that He may guide them to the adoption of right measures in His service and may cause His effectual blessing to rest on all the labour of their hands.

Dr. *The Calcutta Christian Tract and Book Society*

To paid Depository Establishment, ..	Rs. 1,087	10	6	
„ Ditto Rent, 12 months, ..	743	12	0	
„ Ditto General charges, ..	99	2	9	
„ Ditto Expenses of Removal, ..	149	2	0	
				2,079 11 3
„ Ditto Postages, .. ..			27	5 6
„ Ditto Advertising, .. ..			113	13 0
„ Ditto Customs' duties, Warehousing, and Carriage of Paper and Tracts, .. ..			245	9 6
„ Ditto Charges on account of other Societies, in part repaid, as per contra, .. ..			537	4 9
„ Ditto Printing and doing up the following Tracts and Books—				
250 copies of an Appeal on behalf of the Society, in English, 8 pp. ..	7	0	0	
504 copies of The Destroyer of Error, in Bengali, 14 pp. ..	26	14	0	
25 copies of Circular of Invitation to the Annual Meeting, .. ..	1	0	0	
600 copies of the 24th Annual Report, ..	162	8	0	
200 copies of Catalogue of the books, &c. on sale in the Depository, ..	18	0	0	
1508 copies of The Pilgrim's Progress, Parts I. and II. in Bengali, 452 pp. ..	1,010	4	0	
756 copies of The Daily Text Book, in Ben- gali, 60 pp. ..	75	6	0	
2,608 copies of The Soldier's Tract, in Eng- lish, 16 pp. ..	27	7	0	
10,000 copies of An Address to Pilgrims, in Bengali, 16 pp. ..	64	6	6	
10,000 copies of The Miracles of our Lord Jesus Christ, in Bengali, 36 pp. ..	145	8	0	
10,000 copies of a Refutation of Vulgar Errors, in Musulman Bengali, 32 pp. ..	128	13	0	
20,080 copies of On Salvation, in Bengali, 40 pp. ..	319	6	0	
50 copies of titles and labels of contents for bound volumes of Bengali tracts, ..	3	0	0	
1,008 copies of Anecdotes on Providence, in Bengali, 286 pp. ..	524	14	0	
10,040 copies of Various Muhammedan Ceremonies, in Musulman Bengali, 26 pp. ..	114	5	0	
600 copies of the 25th Annual Report, ..	164	8	0	
200 Catalogues, .. ..	18	8	0	
Carried over,....	2,811	11	6	
Carried over,....	3,003	12	0	

*in Account Current with the Treasurer, 1854-55.* Cr.

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By Balance from last year,	..	..	Rs. 3,281	14	5
„ Subscriptions and Donations during the year,..	..	..	3,952	6	0
„ Sales of Books and Tracts,	..	..	4,174	11	5
„ Received from other Societies for charges paid on their ac-	..	..	647	1	3
count, ..	..	..			

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Carried over, . . . . 12,056 1 1

Brought forward,...	2,811	11	63,003	12	0
30 copies of an Invitation to the Annual Meeting...	Rs.	1	0	0	
20,080 copies of Hindu Objections Refuted, in Bengali, 84 pp. ..	..	668	8	0	
15,000 copies of On Drunkenness, in Bengali, 12 pp. ..	..	69	12	0	
758 copies of Anecdotes on Social Life, in Bengali, 224 pp. ..	..	364	10	0	
10,040 copies of Conversation between a Pleader and his Friend, in Bengali, 14 pp. ..	..	61	5	0	
		<hr/>	<hr/>	3,976	14 6
„ Ditto Binding pamphlets and tracts for sale, ..	..	..	54	12	9
„ Remitted to the Parent Society (£ 300) ..	..	..	3,055	9	10
„ Ditto for Ryles' Tracts (£10) ..	..	..	100	0	0
„ Paid Salary of Bengali Editor, ..	..	..	778	5	4
„ Ditto ditto Editor's Pandit, ..	..	..	136	0	0
„ Bengali copyist for preparing MS. of translation of Baxter's Guide to Heaven, ..	..	..	20	0	0
„ Ditto Expenses of two Public Meetings at the Town Hall, ..	..	..	64	0	0
„ Balance* in Hand, ..	..	..	866	10	8
			<hr/>	<hr/>	12,056 1 1

*Calcutta, November 30th, 1855.*

\* Of this Balance the sum of Rs. 816 was contributed for special objects, and was not therefore available for the general purposes of the Society.

Brought forward,..... 12,056 1 1

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12,056	1	1
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C. B. LEWIS,  
*Secretary.*



*The Religious Tract Society, London, in Account Current with the Calcutta Christian Tract and Book Society.*  
 Dr. Cr.  
 Financial Year, 1854-55.

To Remittances this year to account, in four bills,.....	Rs. 300 0 0	By Balance of last Account, .....	Rs. 823 9 11
„ the following Grants availed of :—		„ Goods per <i>Royal Family</i> , .....	15 4 4
Salary of the Bengali Editor for 9½ months, .....	77 16 8	„ Ditto per <i>Queen</i> , .....	28 0 3
Ditto for the Life of Luther,.....	15 0 0	„ Ditto per Overland, November 25th, 1854,.....	5 16 0
Ditto Baxter's Guide to Heaven, ..	15 0 0	„ Ditto ditto January 26th, 1855,.....	4 11 9
	107 16 8	„ Ditto ditto February 22nd,.....	2 12 2
„ Donation received in England, in an- swer to Mr. Wylie's Appeal,.....	300 0 0	„ Ditto ditto March 24th, .....	4 17 8
„ Balance, .....	198 7 4	„ Ditto ditto April 26th, .....	2 9 9
		„ Ditto ditto May 25th,.....	3 5 6
		„ Ditto ditto June 22nd, .....	2 9 2
		„ Ditto ditto July 20th, .....	2 9 6
		„ Ditto ditto August 23rd,.....	2 9 9
		„ Ditto ditto September 21st, .....	2 12 3
		„ Ditto ditto October 23rd, .....	5 16 0
	Rs. 906 4 0		Rs. 906 4 0

# APPENDIX.

Receipts and Issues for the year 1855.

Balance in hand 30th Nov. 1855.	Issued from 1st Dec. 1854 to 30th Nov. 1855.	Total.	Received in Store from 1st Dec. 1854 to 30th Nov. 1855.	Balance in hand 1st Dec. 1854.	
33,025	49,166	82,191	56,780	25,411	English.
10,630	278	10,908	None	10,908	Ditto printed in India.
224	911	1,135	None	1,135	Ryle's.
2,12,891	51,926	2,64,817	79,500	1,85,317	Bengali.
1,405	3,443	54,848	None	54,848	Hindustani.
23,731	1,669	25,400	None	25,400	Hindui Nagri.
6,410	1,023	7,433	None	7,433	Hindui Kathi.
4,632	1,699	6,331	4,699	1,632	Ooriya.
1,735	4	1,739	None	1,739	Sanscrit.
2,661	None	2,661	None	2,661	Canarese.
4,135	205	4,340	None	4,340	Tamil.
192	None	192	None	192	Armenian.
1,557	100	1,657	None	1,657	Chinese.
1,787	None	1,787	None	1,787	Dutch.
6,537	252	6,789	None	6,789	French.
196	None	196	None	196	German.
771	10	781	None	781	Hebrew.
257	None	257	None	257	For the Jews in English.
2,325	125	2,450	None	2,450	Modern Greek
6,496	247	6,743	None	6,743	Portuguese.
138	45	183	None	183	Spanish.
15,079	2,280	17,359	400	16,959	Bengali.
326	13	339	None	339	Persian.
1,211	93	1,304	None	1,304	Hindustani.
445	29	474	None	474	Hindui.
10	None	10	None	10	Ooriya.
2,892	27	2,919	52	2,867	Sanscrit.
151	None	151	None	151	Marathi.
40	None	40	None	40	Guzrati.
16,364	4,010	20,374	1,362	19,012	Parent Soci- ty's.
352	58	410	None	410	Printed in In- dia.
4,936	32	4,968	None	4,968	Pamphlets printed in In- dia.
7,746	2,081	9,827	None	9,827	32mo Chil- dren's books.

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GOLDWIN SMITH.

## SECTION I.—REVELATION GENERALLY.

The word Revelation when used in a *theological* treatise always refers to a supernatural impartation of knowledge, and revealed religion is thus contra-distinguished from that which is natural. The latter includes those truths which may be learned from Creation and Providence, the former those which originate in a miraculous communication also.\*

This assertion of the meaning of the word will seem to many superfluous; and no doubt it would be, but that the Brahmos of Calcutta appear to ignore the proper usual signification, and to apply the term to their creed, which, being based upon the so-called human faculty of intuition, must indubitably be classified as a *natural* religion.†

With reference to the *Possibility* of such miraculous communication, it should seem that there could not in reason be any controversy on the subject with Deists. Occasionally the assertion that miracles are impossible is advanced, and such a statement would imply the impossibility of Revelation. But I venture to think that this assertion cannot be even attempted to be substantiated except upon principles which are virtually atheistic. Admitting that the universe is governed by laws, it should also be borne in mind that these laws are simply Divine modes of action, and, as every consistent Deist will allow, variable with the Creator's pleasure, and for some good moral end.

If on the ground of the invariability of the laws of nature we presume to deny the possibility of Revelation, by parity of reason we must also deny the possibility of Creation. If the laws of nature are supposed so to fetter the free action of God, that a miraculous communication to man is impossible *now*, we cannot imagine a period when the same

\* \* Revelation itself too is miraculous." Bp. Butler's *Analogy*, Pt. II. ch. 3.

† "Intuition is our Revelation." *Brahmo Somaj Vindicated*, p. 19.

reason would not apply. From such premisses, the non-commencement of the existence of matter, *i. e.* its eternity,—its elevation into a rival co-ordinate power with God is the only possible logical result. But as the educated young men of Bengal, especially the Brahmos of Calcutta, believe in the doctrine of Creation,\* it is out of their power, consistently with their present position, to deny the possibility of Revelation. Belief in the fact of creation implies belief in the possibility of Revelation either at the commencement of, or during a course of nature.†

The belief in the fact of a miraculous interposition having once taken place is not compatible with a denial of the possibility of its taking place again, adequate reasons being supposed.

The possible *contents* of a revelation is a subject on which our imagination, if indulged, might expatiate at large, and there would scarcely be a limit to the variety of topics on which we might desire to be enlightened. Antecedently to experience, however, we could arrive at no definite conclusion, we could form no clear idea what light it were to be expected Divine wisdom would vouchsafe to us. To what extent soever light were imparted, it could not be universal and complete, or dissipate all doubt and obscurity. There would be a wider periphery of darkness and that the more intense from the contrast.

\* “আমরা মৃত্যুপাষণ লোহাদি দ্বারা দ্রব্য বিশেষ নির্মাণ করিতে পারি, কিন্তু তাহাকে সৃষ্টি বলা যায় না। অন্য কোন বস্তু সাহায্য ব্যতিরেকে স্বীয়-ইচ্ছা দ্বারা বস্তুর উৎপাদন করার নাম সৃষ্টি,” We can make various substances out of dead stones, iron &c., but that is not creation. The production of anything by our own wish without the aid of any other substance is creation,” *Brahmo Dhormo*, Aph. 11, p. 16. In connection with this quotation the following remarks seem deserving of notice.

(1.) As matter of historical fact, the only issues of human thought on this subject, whether viewed in the ancient philosophical systems of this country or those of ancient Greece and Rome, have been either Dualistic or Pantheistic Theories : either the system of the Nyaya, that matter is eternally *co-existent* with God, or that of the Vedant, that the universe is an *emanation* from God and *is* God.

(2.) Creation is an act of transcendent character, above and beyond man's experience. It is not easy to see how human thought could by its own unaided power have evolved clearer ideas on this subject than those expressed in the systems just mentioned.

(3.) The Jews were never known as a philosophic race; yet the doctrine of creation together with that of God's personality and unity are stated in unmistakable clearness and precision in the Old Testament.

(4.) The Brahmos avow that the truths of their creed, of which the doctrine of creation is one, are “*universal beliefs*,” “*doctrines of common sense*!” *Brahmo Somaj Vindicated*, pp. 16, 18.

† The theory that man's original state was savage and barbarous, and that civilization was the result of a process of natural development is put forward without a shadow of proof. Savage nations never civilize themselves, and the traditions of all civilized nations point to the fact of instruction being first received from some external source. Universal tradition confirms the belief of a *primæval* Revelation, and the present existence of civilization, it has been argued, necessitates such a belief. Prof. Goldwin Smith's *Lectures on Modern History*, II. p. 35. Whately's *Lectures on Political Economy*, Lect. V. Whately's *Rhetoric*, App. [C.]

The investigation of this question from the negative side may not be so unfruitful. If we mark off what would *not* be, we may render some little help towards determining what *would* be, the subject matter of Revelation.

Nothing useless or superfluous is observable in the domain of creation, and we may at once lay out of the case all those religious truths which are hypothetically within the grasp of our natural faculties. "*Natural and intuitive convictions*," "*doctrines of common sense*," however classified or arranged in a book,\* could never indicate more than human authorship, and could not, without derogation to the Divine character, and gross misapplication of the word, be termed a Revelation.

Belief in the harmony and consistency of the Divine Procedure is reasonable. Mankind are endowed with rational faculties and a moral nature, and we may confidently expect that any Revelation which God may grant us, will not run counter to the just dictates of reason, nor inculcate any practice opposed to essential morality. Indubitable contradiction and plain immorality we may readily believe will not constitute any of the contents of a Divine Revelation. If these be proved to exist in any professed Divine Revelation, we cannot but allow that its claims are vitiated.

Having laid down two principles, viz. that the contents of Revelation will not be *contained* within, nor yet *contravene* the convictions of our natural reason, it will scarcely need pointing out that the truths of Revelation will be specially those which reason is incompetent to discover or explain. The existence of mystery, the presence of doctrine above the plane of our natural reason, so far from being a ground of objection, is regarded by most men and with justice, as a characteristic of Revelation. It were unquestionably to be expected that a revelation should contain matters which should strike us as strange, but then it should not be forgotten that strangeness of itself is not opposed to truth.

The discussion of the possible *modes* of revelation, it may be observed at the outset, can only be conducted from the side of humanity. The variety of modes in which the Infinite Being may reveal Himself is as far as we can see infinite; but so long as man's nature remains unaltered, a revelation to be intelligible must be accommodated to his faculties, and by them be limited. Before-hand it would be impossible to determine which or what or how many of the possible ways of making a revelation God might be pleased to select for the conveyance of His truth to man. God can communicate with us in as many ways as He has made us capable of receiving knowledge. We receive knowledge directly and indirectly, mediately and immediately, through the operation of our own faculties and by the aid of the faculties of others. The knowledge received from God through these various channels might vary in amount and value or facility of acquisition, but as we are ignorant of the special designs and reasons which would influence God to bestow a revelation, we should not dogma-

\* See Brahmo Tract, No. 12, *Revelation*, p. 114.



tize\* on the subject and determine antecedently in favour of one rather than another. It is obvious, however, that if the communication were to be made to every man through some *internal faculty*, e. g. Brahmic intuition,† it would of course cease to be supernatural, i. e. would cease to be a revelation at all. That which is received alike by every man must be presumed to be received by a law of his nature.

The preceding remarks on the contents and modes of revelation apply also to its *evidence*. The subject affords ample space for the play of our imagination and many are ready rashly to lay down what *ought* to be the proofs of a Divine Revelation. But whether the proof of an expected Revelation would be moral, geographical or historical, external or internal, demonstrative or probable, it would be impossible beforehand to determine. The matter is closely connected with the Divine motives and ends, and dogmatism is plainly unwarrantable. It is not in human wisdom to declare antecedently with what kind or what degree of evidence a Divine Revelation would be communicated. The simple question for us to consider is whether it is sufficient to establish to the satisfaction of the honest and truth-seeking the Divine Origin of the Revelation, not whether it is such as *we* could *imagine* were best for us.

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## SECTION II.—THE TRUE REVELATION.

Taking the word revelation then to import a *supernatural* communication, it will scarcely need explanation here, that True Revelation means Christianity. an enquiry into "*The true Revelation*" will be identical with an enquiry into the nature and evidences of Christianity. At the present day the Christian religion undeniably occupies the most prominent position in the world, it clearly and unhesitatingly claims to be divinely originated, and it can offer in support of its claims an imposing array of proof. If men reject Christianity, it can scarcely be pretended that they can with reason accept of any other religion as supernaturally founded. As matter of fact those who have disbelieved Christianity, (not as far as I know because its evidences have been rebutted or even attempted to be fairly met,) have, as a rule, fallen back upon Deism or Atheism.

Still exception might not unreasonably be taken to the word Christianity not merely a Revelation. "*Revelation*" as *inadequate*, if it be supposed to express the whole nature and object of Christianity. The disclosing of that which was hidden, the unveiling of that which

\* "A book is an appeal not to the intuition but to the understanding." Brahmo Tract, No. 12, *Revelation*, p. 110. Here I think the writer's fondness for his scheme, or his zealous antipathy to Christian Revelation has betrayed him into the utterance of nonsense. As God has constituted us, He cannot, unless He destroys our nature, appeal to any faculty or emotion or appetite within us, except through our understanding. Surely this is obvious to every tyro in mental science.

† "Intuition is our revelation." *Brahmo Somaj Vindicated*, p. 19.

was covered is indeed a characteristic of the religion, but it would be a great disparagement and misapprehension of it to suppose that this were its ultimate design. The end of the Christian Religion is practical not speculative,—the reformation of human nature, not merely the enlightenment of its darkness,—ultimately the deliverance of man from the guilt and slavery of sin, and his restoration to his normal and perfect state,—and only with a view to this main end, a revelation of facts and truths not discoverable by reason. In pursuance of this object, the institute founded by Jesus Christ does not deal with men primarily in masses, but as individuals, nor does it deal with men primarily in their temporal connections but in their relations with God and future eternity.

Such being the purpose of Christianity, the means of accomplishing it is a two-fold agency, working in harmony, each being complementary of the other; the external revelation of Divine facts embodied in the Bible, the internal power of the Divine Spirit vitally influencing the heart.

The external supernatural revelation moreover is not a record of speculations, or results of processes of reasoning, or a series of logical propositions, but a *history of facts*, which also constitute the *doctrines* of Christianity, relating to the origin, establishment, and early progress of this religion, and assuming all along the necessity of the aid and co-operation of the Divine Spirit to make the teaching of the written word effectual and operative, and to secure the continued existence and advancement of the religion.

Christianity then professedly comprises,—

I. The manifestation of additional light.

II. The impartation of new life.

Taking into view the whole scheme of Christianity as a *revelation* and as a *power*, observing its effects direct and indirect upon mankind, comparing it as a fact with all other facts made known in history, we contend that no rational or satisfactory account can be given of it, except that which Christianity itself affords, namely, that it is a religion of Divine origin, under Divine superintendence, maintained and propagated by Divine influence. Whether we have regard to the facts revealed in the New Testament,—the several phenomena of the Christian *Revelation*, or to its manifested influences upon individual men,—the several phenomena of the Christian *Life*, we assert that no theory which ignores the Divine element in Christianity will satisfy any honest historical student as adequate and sufficient.

In accordance with its title, this tract will be restricted to the discussion of the former branch of the main subject, viz., Christianity, *the true Revelation*.

Purpose of the Tract.

The book which narrates the origin and early progress of Christianity cannot in these days of historical research be rejected as the fiction of designing impostors, or as the production of mistaken enthusiasts, or as the precipitation in historical shape of cloudy myths. Each one of these hypotheses is beset with

The Four Gospels give the biography of a real life.

more and greater difficulties, is marked by more violent improbabilities, would in fact on the whole necessitate the belief of a greater miracle than the reception of the narration as historically true demands. Beyond all controversy, the Four Gospels are almost contemporary records; they were written within a short period of the occurrences they profess to relate.

The theory, that the biography of Jesus Christ is the life of a fictitious, unreal character, or which is much the same thing, with some ground-work of fact, a life cleverly embellished, and skilfully worked out, is one which, no sooner it is looked at, melts into thin air and vanishes. According to this theory, we must believe that since the authors would have palmed off upon us as real what they knew to be fictitious, since they would have set forth a system incontrovertibly of the most sublime ethics the world has yet seen, as of Divine authority, when it was only their own invention, they must have been regarded as the most unprincipled of mankind; and yet, with a cleverness and ability unequalled by the greatest geniuses in the world's history, they would have given a *dramatic* exhibition of a character unique, original, perfect, opposed to the conceptions and prejudices of their age and country, a picture of a spotless character in an extensive variety of circumstances equally novel and strange, a character which is entirely consistent throughout and which has extorted the admiration of the world ever since; and we must also believe that not only one, but *four* illiterate Jewish peasants were able to achieve this unparalleled intellectual success; and above all, that no adequate motive can be assigned for the composition and publication of such a work of *fiction*. To believe that these four Jews, of no special education, born in an age of narrow-minded prejudices and superstitions, actually *invented* such an ideal character as we have before us in the New Testament, or drew a fancy picture of some real, even extraordinary, person, would be an act of greater credulity than believing all the miracles found within the compass of the Hindu Puranas. There are laws of mind as well as laws of matter, and those who believe that the authors of the Four Gospels were competent to sketch and actually have sketched an *imaginary* picture of a perfect character, must not be surprised if they are accused by Christians of irrational credulity.\* That the life of Jesus Christ as

\* F. Newman *Phases of Faith*, p. 210, says "Heroes are described in superhuman dignity! why not in superhuman goodness." Mr. Newman is a scholar and an experienced man of the world; the Evangelists were rude and illiterate. Let him try to write for us a fifth Gospel, and sketch dramatically an imaginary character which shall be more perfect than that which they have drawn. "Shall we be told such a man never lived?—the whole story is a lie? Suppose that Plato and Newton never lived. But who did their wonders and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus." T. Parker's *Life of Jesus*, p. 363. "Not only has Strauss never denied the existence of Jesus, but each page of his book implies His existence. The truth is, Strauss supposes the individual character of Jesus less distinct for us than it perhaps is in reality." Renan's *The Life of Jesus*, Introduction, p. 4, note.

here portrayed is real and true is certainly improbable, but that the authors have actually feigned such a life is also certainly improbable, and there can be no question on which side the balance of probability lies. Indubitably the law of parcimony\* constrains us to accept the history as true history, and Jesus Christ as a real Being.

As regards the Epistles of St. Paul, such has been the searching scrutiny to which they have been subjected, and so numerous and weighty the evidences of their genuineness which have been thereby brought to light, that no person with any pretensions to historical research, or regard for honesty of character or learning, *dare* publish the opinion that they are all forgeries.†

Taking then the more *rational* hypothesis that the Scriptures of the New Testament are historically true, let us proceed to remark on the contents.

The four memoirs of Jesus Christ do not exhibit any marks of art, or The life of Jesus art-  
lessly depicted. betray the presence of any deliberate effort to set off his character and attract the reader's attention. As mere witnesses and without learning or skill in composition, the Evangelists have described in simple language Jesus' conduct and actions in many varying circumstances and situations. Descending as the narrative does into particular and minute details, (a circumstance which would have indefinitely aggravated the difficulty of a fictitious composition,) it is marked by all the features of truth, and is a fuller manifestation of Christ's life and character than any polished and artistic eulogium would have been.

The compilers of these memoirs nowhere intimate to us that Jesus was Jesus faultless. faultless, but this is the first observation any honest reader would make on his character. They exhibit him in a great variety of circumstances, in a large multitude of situations, and yet we can detect no flaw and put our finger upon no spot. This position, though I think it unassailable, is not, however, absolutely essential to the validity of our present argument. His life is fairly placed before us, we see him in situations, public and private, surrounded by loving friends, assailed by bitter and watchful foes, we see Him in the day of triumph and in the hour of an agonising death, and all, believers and disbelievers alike, are constrained to confess that truly He was a *righteous* man. Viewing His religious character, in his devotion, His unbroken communion with God, His unselfish life, His active benevolence, His unwearied and unquenchable love, we see Him a pattern of all that we can imagine of perfection and excellence in man.

But there is one feature in His piety which the more we consider, His piety unrepentant. the more clearly we perceive, separates Him from all other righteous men. He is a man unique, *sui generis*, radically and generically different from all other characters of

\* Sir W. Hamilton's *Discussions*, p. 628.

† With those who, accepting the general truth of Christianity, entertain scruples with regard to the genuineness or authenticity of particular portions of the record, we have no controversy. Our remarks are addressed to those who reject altogether the claims of Christianity to be Divine.

history, however good and holy they may have been. The piety of Jesus is *unrepentant*. We can trace in His life no acknowledgement of mistake, no occasional regret for sin, no casual expression of a consciousness of a shortcoming, no prayer for forgiveness. This I venture to assert is piety of an unearthly kind; here I submit are marks of a superhuman character. Moreover this profession of sinlessness is maintained, unstained and unimpeached to the end.\* Among the millions of the sons of men, Jesus of Nazareth, a rude uneducated peasant of Galilee stands absolutely alone, unequalled, unparalleled, unapproached. We, who see not into the interior of men's hearts, may think some to be faultless who are not, but no one who was not sinless could himself be conscious of sinlessness. *Jesus alone has professed to have that consciousness.*

Now are we to suppose that He who had such a keen eye to pierce through the hypocrisies of others, who could detect the false show of pretence, and could strip off the veil of seeming in every one else, was Himself miserably self-deceived and blinded? Are we to suppose that He who alike on the pinnacle of earthly greatness and in front of an ignominious death exhibited the same calm serenity and undisturbed equanimity, was so given up to a raving enthusiasm, so completely the victim of a horrible delusion, that his profession of sinlessness is to be regarded as sheer delusion? Neither of these hypotheses can, with any reason, be advanced. The fact of Jesus' life of unrepentant piety demands explanation, and no inadequate explanation can be received.

Then observe what a combination of excellences in His character! Jesus' balance of cha- What an equipoise, what a balance of qualities! racter. He mixes with the world, participates in its innocent pleasures, embraces little children, joins the marriage feast, is present at the funeral, and yet is ever the same devoted, heavenly-minded perfect man. He never slides off from the ridge of faultlessness, either into careless worldly-mindedness on the one side or superstitious asceticism on the other. There is no excess of one motive to compensate

\* Matt. xix. 16—30. Mark x. 17—31. Luke xviii. 18—30. It has been supposed that in these passages Jesus classifies Himself with mankind and disclaims the title good, but when closely examined, they will be seen to point the other way. Jesus here uses an *argumentum ad hominem*, and from the young man's own stand-point strives to bring out into his view his self-righteous spirit. "Supposing that I am," he says, "what you believe me to be, a Teacher sent from God (see John iii. 2), a *vere man*, then you ought to know that the attribute good is not predicable of me, but only of God, and your conception of the quality intended by the word 'good' is inadequate." With the same intention and with a clear perception of his enquirer's internal state, Jesus then catechises him on his obedience to the requirements of God's law, and still the young man blindly and self-righteously, (but not hypocritically,) affirms his perfect obedience. Then Jesus subjects him to a final test, and shows him that all along he was self-deceived, that there was something he loved better even than God. The young man recognised Jesus as a teacher *competent and authorised*, and on his own principles could not but receive the lesson. And the lesson was thorough. The probe went deep, but it revealed the internal canker. The young man went away humbled and convicted, a sadder and a wiser man.

for the deficiency of another. No excuses are needed, no allowances made. There is no overlapping, no collision of opposing qualities. We see a completeness of character, a repose of internal harmony. We have all that can ennoble and dignify human nature conjoined with all that is lovely and tender. He is described at once by the figures of a *lamb* and a *lion*. The former if applied to any other man would be viewed as indicative of weakness, but no man ever drew that inference from its application to Jesus. The latter again would be regarded as negative of all the softer graces of humanity, but whoever conceived Jesus of Nazareth to be wanting in tenderness? We have in Jesus, that which has never yet been seen in any other character, the union of all that excites our *veneration* and of all that attracts our *love*. We behold in Him the noble and grand, and the beautiful and humble. Can we picture to ourselves a character which would *more* draw upon our affection and admiration? Can we imagine a character *more* perfect than that of Jesus? Can we *conceive* that the type of character displayed by Jesus of Nazareth shall ever fail of securing the moral approbation of mankind, or that in the future development of humanity, it shall ever come to pass that the Christian morality as exhibited in Jesus' life shall ever be superseded or yield to a higher or more perfect ideal? We cannot help viewing His life as the *perfect type of human nature*, the *ideal of human perfection* toward which indeed mankind in the course of ages may indefinitely approximate but shall never go beyond. "The moral efforts of all ages to the consummation of the world, will be efforts to realize this character, and to make it actually as it is potentially, universal.\*

It is incumbent upon those who presume to deny the perfection and uniqueness of Jesus' life to point out a rival and exhibit another character within the range of history which may claim the homage of our moral affections along with, or in the place of that homage which Jesus has hitherto received.†

The microscopical examinations of Theodore Parker and others,—have they resulted in bringing Jesus of Nazareth within the range of ordinary humanity?—in degrading him from the pinnacle of super-human holiness which he by universal suffrage occupies? The minute specks and infinitesimal blemishes which they imagine they discover are indeed to the honest-minded, testimonies to the absolute uniqueness of Christ's character, and to the impossibility of classifying him with

\* Goldwin Smith's *Lectures on Modern History*, Lect. III. p. 14.

† F. Newman *Phases of Faith*, p. 210, ventures to set up Fletcher of Madaley as equally holy with Jesus Christ. But in reality he is only giving (unconsciously) the stronger testimony to the *finality* of Jesus' life, for the character which he adduces as a rival to Jesus was *Christian and formed on the Christian model*. Let him produce some character from a portion of the world or a section of society unilluminated and uncivilized by Christianity. "Mr. Newman should have gone elsewhere for an independent instance; to the school of Socrates, to the school of Roman Stoicism, to the Court and Camp of Buonaparte. He knows history too well." Goldwin Smith's *Lectures on Modern History*, Lect. III. p. 25. See also Rogers's *Defence of the Eclipse of Faith*, ch. XI. p. 98.

mankind. Even allowing all the spots to exist which they imagine they see in the bright beauty of Jesus' life: What then? Is the problem solved? By no means.

1. The illiterate mechanic of that obscure country town, Jesus of Nazareth, still remains a character which is inexplicable on natural principles. The fact that such a man, of such origin and education, passed such a life at that time and that place, and effected such a result is still—*the miracle in the world's history*,—is still an irrefragable proof of His claims.

2. They have yet to produce a character which for perfectness and completeness shall rival Jesus of Nazareth. The Jewish peasant still remains enthroned in unapproached excellence. "Though humble men, we see what Socrates and Luther never saw. But eighteen centuries have past since the Sun of humanity rose so high in Jesus; what man, what sect has mastered His thought, comprehended His method, and so fully applied it to life."\*

Christ's character is one which the more we study, the more deeply we are impressed with it. Just in proportion as men have striven after internal purity and have thereby realised in the depths of their consciousness their own spiritual unsoundness, has been their conviction that Jesus is not a man of the same class with themselves. In all other historical personages it is distance that lends a halo to their greatness, which nearness and familiarity dissipates. It was a shrewd remark of Napoleon Buonaparte that no man is a hero to his personal attendant. Strange to say, the very reverse of this is seen in the case of Jesus. The more intimate is our communion with Him, the more closely we observe His character and life, the more deeply are we impressed with reverence and awe. This superhuman trait is revealed in the Gospels and is shown in the increasing reverence alike of friend and foe. This feature in his character does not appear to have been known to the Evangelists, yet it is obvious on the face of the narrative that His influence upon both disciple and pharisee grew deeper as His ministry advanced.† And it is a fact, whose truth is verified by actual experience to this day, The character of Jesus is one that grows upon us. Our reverence deepens, our awe increases in proportion to our familiarity. Whence is this? How is it that the law which regulates all human intercourse does not apply to Jesus of Nazareth only? Was Jesus man, or was He not also Divine?

The originality of Christ's character is equally patent if it be viewed in its negative aspects. There is an extensive variety of circumstances which, had Jesus been only man, must from the analogy of all humanity have influenced Him, and left their impress upon His character. That special callings and modes of life, national predilections, peculiarities, and prejudices, the

\* T. Parker *Discourses of Religion*, p. 294. Quoted in Bushnell's "*Nature and the Supernatural*," p. 253.

† See Bushnell's *Nature and the Supernatural*, ch. X. p. 248.

public opinions and political circumstances of the country and age, do affect and mould human character is a fact that cannot be questioned. Yet marvellous and true ! This peasant of Galilee who, of His life of 33 years had spent 30 in manual labour, was untouched by any of these influences. We discern no traces of His early humble life and trade, we observe no signs of the fanaticism and formalism of His nation, we detect no tendencies to world-wide asceticism or to universal superstition. All other characters in history, however distinct and peculiar, are to a large extent, the creatures of their age and country : He alone is not. What is the only *rational* explanation of this strange fact ? “ The essence of man’s moral nature, clothed with a personality so vivid and intense, as to excite through all ages the most intense affection, yet divested of all those peculiar characteristics, the accidents of place and time, by which human personalities are marked,—what other notion than this, can philosophy form of Divinity manifest on earth ? ”\*

Hitherto we have dwelt upon the external facts only of Jesus’ life and drawn our inferences from the testimony of observers.

The testimony of the man himself is to be noticed. Let us listen to the witness which Jesus bears to His own character and person. The consentient testimony of all mankind, believers and disbelievers alike is, that He was a man of holy, irreproachable life. Should we not then place credence in His own deliberate asseverations relative to His own character and person. His own testimony should be listened to with respect. Now the fact cannot be gainsaid that publicly and privately, in familiar intercourse with His own friends, in eager controversy with his opponents, in the delivery of parables, in the working of miracles,† and still more decisively in the critical hour of his condemnation to death by the Jewish Sanhedrim,‡ Jesus *unhesitatingly, unwaveringly, and unequivocally did claim to be Divine*. He put forth pretensions of such an astounding nature which, if they were not grounded in actual fact, would warrant our branding Jesus of Nazareth as the most daring blasphemer that has ever been permitted to breathe. Let any one carefully read over the texts appended below, and with a clear view of Christ’s character as portrayed in the Gospels, with a full knowledge of the position He occupies at this day in the world’s estimation and affection and of the far-reaching influence He has exerted and does still exert upon mankind, let him ponder the question “ What think ye of Christ ? ”§

Nor can it be alleged that these transcendental pretensions can be disentangled from the narrative in which they are involved. These supernatural portions form

These claims are integral portions of the text.

\* Goldwin Smith, *Lectures on Modern History*, Lect. III. p. 22.

† Matt. ix. 2-8 ; xvii. 24-27.

‡ Luke xxii. 70. See Whately’s *Kingdom of Christ*.

§ Matt. v. 39 ; x. 37 ; xi. 27, 28, 29 ; xii. 42 ; xxv. 35. Luke x. 24 ; xiii. 34 ; xxii. 19, 29 ; 1 Cor. xi. 24. John iii. 36 ; iv. 34 ; v. 17, 25, 40 ; vi. 35, 48, 63 ; viii. 12, 23, 29, 45, 46, 56 ; x. 4, 5, 10, 14, 30 ; xi. 25 ; xii. 32, 45 ; xiv. 6, 13, 23, 30 ; xvi. 28, 32 ; xvii. 3, 4 ; xviii. 36, 37.



the very web of the biography and cannot be torn out without destroying the structure altogether.\* It is not in our power by a process of elimination to throw out the supernatural in Jesus' life, and to accept only the residuum.

The question then recurs—What think ye of Christ? Was He a good man? Was He a bad man? If you cannot deny the reality of the narrative, (facts must not be ignored,)—on what principle of consistency can you reject his self-testimony?—If you dare to deny the reality of the narrative, (facts again must not be ignored,)—on what theory of human nature can you account for its production? Brahmos express without stint their admiration, nay reverence for Jesus of Nazareth. “How inexhaustible are the riches of the precepts of Jesus! Can any one read without being conscious that the heart is growing warm with love, and the soul strong with faith and enthusiasm.† Honour, all honour to Christ Jesus for paving the way to civilization, for the salutary influences of His precepts on the world!”‡ But where is their consistency? If Jesus Christ be not that which He solemnly, deliberately, and at the sacrifice of His life avowed Himself to be, what is He else but a most daring blasphemer, a most successful impostor, meriting our deepest execrations rather than our loudest praises?—If He be not Divine, He has deceived thousands and millions of the human race. Myriads have staked their lives, and endured persecution, and all that made life a burden and a woe on the truth of His self-testimony. The most enlightened and learned men of the most enlightened and learned nations have professed their belief in the truth of Jesus' pretensions;—the most erudite scholars of different countries, (only too glad to be able to detect each others' mistakes) have given their suffrages to the truth of Jesus' claims,—and, (if the Brahmic theory be true,) have passed to the next world believing a lie, victims of that wonderful delusion, Christianity, of which the Galilean peasant is the author. Brahmos who disbelieve the Divine nature of Christ, *must believe* that this rude mechanic of that obscure village so skilfully contrived such a marvellous unparalleled scheme of religion that it imposed upon the whole world, and having for eighteen centuries been scrutinized, tested, assailed by arts fair and unfair, does now impose upon the most enlightened and learned nations in the world,—and yet Brahmos, believing all this, speak of Jesus of Nazareth with profound respect—not as a clever deceiver—which were consistent and reasonable—but as a *good* and as a *holy* man. Is this con-

\* In Brahmic phraseology, these Divine claims তাঁহার জীবন চরিত্রে ওত-প্রোত ভাবে ব্যাপ্ত রহিয়াছে.

† Brahmic Tract, No. 12. *Revelation*, p. 121.

‡ *The Brahmo Somaj Vindicated*, p. 22.—“Not for the origination of the truths of Brahmoism. *Christianity has prepared the world for the Brahmo Somaj*, but has not given birth to Brahmoism,” *Ditto*, p. 20. Does the clause in italics mean that the final cause of the Christian Dispensation was the establishment of the Brahmo Somaj, or does it mean that the establishment of the Brahmo Somaj was only one of the many indirect effects of Christianity? If the former, the statement savours as little of modesty as it does of truth; if the latter, it is a statement which few Christians will impeach.

sistency? Either Jesus' testimony is true, and in that case we have a theory which covers and explains all the phenomena,—or that testimony is false and Christianity is one grand imposture, and its author the world's archdeceiver. If Jesus Christ is not the God-Man, He is a wicked impostor, or an honest enthusiast, or some strange non-human compound of the two. These are the only possible alternatives. Out of these elements in every possible combination, the rejectors of the supernatural have constructed their theories of the person of Jesus, but no humanitarian theory has as yet been published which has satisfied, (I say nothing of Christians who are the overwhelming majority,) even their own party, the very few who believe in the humanity only of Christ. This minority has not as yet been able to devise any theory with regard to Jesus of Nazareth which at once explains the phenomena and satisfies themselves. M. Rénan, with much admiration for Jesus virtually asserts that He was an impostor, but this view of Jesus' character has been assailed with much indignation by disbelievers in the supernatural in Germany as equally dishonouring and untrue, and yet the theory which they themselves offer is not better or more consistent with the facts.

Passing from the traits of Jesus' character, His teaching,—its matter and mode, are worthy of notice. Jesus was a Jew. Jesus' teaching, negatively.

For 30 years he lived in an atmosphere of Jewish feeling and sentiment imbibing at every pore Jewish opinions, and no other. The Jews of that age were universally pervaded with the idea, which they rightly or wrongly had gathered from the prophecies of the Old Testament, "that a conquering Messiah would soon arise, destined to break their fetters and to invest the favourites of heaven (*i. e.* themselves) with the empire of the earth.\*" Jesus came forth from His obscurity and claimed in fulfilment of the oracles of His nation to be that Messiah;—only *his* idea of the Messiahship was radically opposed to the most deeply-rooted opinions, the most cherished convictions of his fellow-countymen. His idea of the Messiahship was spiritual not temporal, universal not local, heavenly not earthly. The Messiah's kingdom in his idea and in his idea alone, was over men's souls, not their bodies, based upon truth not upon force or fraud, aiming at moral renovation not political conquest, intending the spiritual regeneration of the human race, not the worldly exaltation of the Jewish people.

Springing out of this fact are two questions, which to the believer in the Divine origin of Christianity present no difficulty, but which I venture to think the believer in its human origin will find it impossible to answer. How was it that this Galilean peasant, of low birth and no education, had such an original unique idea of the Messiahship? And how did this peasant who fulfilled none of the national expectations, and at last died a shameful death, ever succeed in persuading any one that He was the Messiah?†

\* Gibbon's *Decline and Fall*, Ch. XVI.

† On the insurmountable difficulties and absurdities of Strauss' Mythical Theory, see Whately's *Cautions for the Times*, No. XXIX. p. 511.

Again, the Jews profoundly believed that they were the special favourites of heaven, and that their nation had a primary prerogative to the felicities of God's kingdom. Their veneration for their law was unbounded and bordered on superstition. The official interpreters of that law, the depositories of its truths were men of standing and authority, and regarded with deepest reverence. The city of Jerusalem was believed to be under God's peculiar care, and the temple in the "Holy City" was God's special abode.\*

Now the teaching of the Author of Christianity was directly opposed to these settled and current opinions of His nation. Regarding the Mosaic law as of Divine ordinance, Jesus yet dared to pass judgment upon, and supersede its regulations. "The law and the prophets were until John: since that time, the kingdom of God is preached."† The rulers and religious dignitaries of His nation did not secure His veneration nor their teaching His respect.‡ The special privileges of the Jews he openly declared were abolished; their religious exclusiveness§ He openly disclaimed, and boldly published the novel and strange doctrine of God's graciousness to the whole human race.|| Jerusalem, the "Holy City," no longer would be the fountain head of true religion, the only place where acceptable worship could be rendered; on the contrary He declared that its walls would be razed to the ground, and its temple laid low in the dust.¶

If Jesus had been either a calculating impostor or a sincere enthusiast, it would be impossible to account for these facts. We cannot perceive why He should, needlessly as it would appear, have thus indefinitely aggravated the difficulties of His scheme by flying in the face of the deepest prejudices and convictions of the people whom He would naturally hope to gain over to His side;—nor again can we perceive how this uneducated peasant, bred up in these prejudices for 30 years, should at once have risen superior to them all, and have succeeded in an undertaking which, (if considered as of human origin only,) must have been regarded as the wildest and most impracticable that madman ever dreamed. But it needs no pointing out, in order to perceive how the Christian theory on the contrary fits into the facts and explains all the phenomena. In this, as in many other aspects, in which Christianity may be viewed, it is the "disbeliever" who is chargeable with foolish credulity in believing theories which do not cover unquestionable phenomena and in accepting causes which are inadequate to produce well-known effects.

Remembering the antecedents of Jesus of Nazareth, His humble birth, His teaching, positively. His lack of education, the debasing influences which surrounded him for 30 years, the narrow

\* See Archbishop Sumner's *Evidences of Christianity*, from which book these arguments are condensed.

† Luke xvi. 16. Matt. xix. 8; v. 8.

‡ Matt. xxiii.

§ A quality mentioned by Gibbon. *Decline and Fall*, ch. XV.

|| Matt. viii. 11, 12; xxi. 43; iii. 9.

¶ John iv. 21. Mark xiii. 1. Luke xix. 41.

prejudices of His nation, we cannot but be profoundly impressed with the grandeur and zeal of His undertaking. From the mind of a Galilean peasant sprang the idea of recreating the human race, the scheme of gathering mankind into one universal kingdom. This illiterate rustic calmly and soberly announces the commencement of an enterprise which is to reach to the farthest ends of the world and which will take thousands of years in its accomplishment ! Compared with this enterprise, the ambitious schemes of Alexander the Great and the Roman Emperors fade into insignificance. They were earthly and rude. This is a spiritual kingdom, a reign of God upon earth, achieving its object in the "opening of men's eyes and turning of them from darkness to light and from the power of Satan to God."\* This enterprise, its extent and reach in full view, he announces with all the calmness and confidence of certain success. The obstacles it will encounter, the opposition it will excite, the apparently untoward results it will occasion, are all clearly presaged, and its author in the quietness of conscious strength contemplates his own death, and that a felon's death, as its inauguration and first instalment of success !

The teaching of Jesus, inexpressibly important and unquestionably original, on the constitution and laws, the privileges and duties of the citizens, the promises and rewards, the aids and helps, the government altogether of that kingdom of heaven, is all in keeping and harmony, and constitutes a series of facts which, when brought together and fairly considered, should dissipate all doubt and does defy the disbeliever adequately to explain. There are unfolded loftier conceptions of man's dignity, grander destinies for the human race, clearer views of man's relations with God, than the giants in intellect of other lands and ages in their fondest moments ever dreamed. Collect and contemplate the teaching of Jesus on the soul's greatness and accountability, God's spirituality, unity, and moral perfection, the brotherhood of man, the fatherhood of God, the forgiveness of sin, the reconciliation of the soul with God, the union of morality with religion, a life of unselfish philanthropy conjointly with a life of entire devotion to God, and we shall unhesitatingly say "Never man spake like this man." "Truly this was the Son of God."†

\* Acts xxvi. 18.

† See Young's *Christ of History*, Book II.

The sublime doctrines of the brotherhood of man, and the fatherhood of God which we owe to the revelation of Jesus, have been embraced by the Brahmos. Professor Goldwin Smith's remarks on the disbelievers in Germany apply to a great extent to the Brahmos of Bengal : "It will be found on closer inspection, that these apparent seceders from Christendom remain Christians in their whole view of the world, of God, of the human character and destinies ; speak a language and appeal to principles and sympathies essentially Christian." *Lectures on Modern History*, Chapter III. p. 8. As has been already remarked, Christian morality, as illustrated by the life of its Founder, has not been superseded, nor even attempted to be superseded as inadequate and incomplete. Brahmos enjoin no virtue, they forbid no vice, they form no character other than that which the Christian religion aims at forming. This we cannot be surprised at, nor are we grieved, on the contrary we rejoice that Brahmos do thus evidence

Jesus' mode of teaching is as novel and unaccountable as His doctrine is original and unexpected. All the eminent teachers of religion we are acquainted with have been men who have spent years in profound study and thought, and who have, for the establishment of the truths they enounced, relied upon their arguments and reasons. In the teaching of the best of them, *e. g.* Socrates, there appears an uncertainty, a hesitation and oftentimes an inconsistency which indicates a mind wavering and in doubt. The teaching of Jesus, on the contrary, betrays no marks of having been elaborated by thought, or of being the product of schools of learning. On questions with regard to which the master-minds of antiquity were in deepest perplexity, he speaks with precision and unclouded serenity. Neither explaining nor arguing, in plain

their appreciation of the *finality* of the ethics taught and exhibited by the Galilean peasant. There is one exception, however, to be made, and it is a sad indication of their superficial consciousness of that dreadful evil, existent in God's world and prevalent in our hearts,—sin. Brahmos abjure the *doctrine*, and find no reason therefore to practise the *duty*, of forgiveness of sin. They believe that God does not pardon the sinner, but subjects him to a penal process of reformation, viz. by a law which works like fate, a strictly just and equal punishment falls upon the sinner, and in every case this equal and just punishment is adequate to effect and does effect repentance of heart and reconciliation to God. If this strange theory were true, it would be a mistake and worse, it would be a *sin*, a plain contravention of the Divine plan and purpose, for men to interpose to deliver each other from the injurious consequences of their own offences. There seems to be no basis in Brahmic doctrine on which to ground an appeal to any man to forgive another or pass by his offence. Jesus based his teaching of mutual forgiveness on the fact of God's forgiveness. Matt. vi. 12—15; xviii. 22—35. Mark xi. 25, 26. See *Brahmo Somaj Vindicated*, pp. 24, 25, Tract No. 13. *Atonement and Salvation. Cathedral Lectures*, VI, p. 22.

As regards the relation of Brahmoism to Christianity, the account is somewhat confused. "Brahmoism starts originally with a positive code of theistic doctrines which are prior to the Bible, and to all book-revelations which existed long ere Moses taught and Jesus preached," Tract No. 12. *Revelation*, p. 120. "The simple truth is, that Christianity is chronologically but not psychologically, anterior to Brahmoism." "True it is, that to Christianity we are, to some extent, indebted for our theology; but this admission does not go to make the Bible the source from which our religious ideas have been borrowed." "Honour, all honour to Jesus Christ, not for the origination of the truths of Brahmoism. Christianity has prepared the world for the Brahmo Somaj, but has not given birth to Brahmoism." *Brahmo Somaj Vindicated*, pp. 21, 22. It would almost seem that the writer regards truth as something to be invented or manufactured, and in this peculiar view is able to affirm that the existence of the truths of Brahmoism dates earlier than the Bible. If this be the meaning of "origination of the truths of Brahmoism," we can only say that it is irrelevant, not to say absurd, and we do not perceive how the writer could consistently with this view maintain that Christianity is "chronologically anterior to Brahmoism." It is surely sufficiently obvious, that truths which are *unknown* to us, are to us *non-existent*, and it is only as they become known that they begin to exist. Hence we speak of the Christian *revelation*, that Jesus *unveiled* truths which were hidden, and would have remained hidden to man's reason had they not been revealed, and merely as far as *man* is concerned gave those truths an *existence*. To say then that "Christianity is chronologically, but not psychologically anterior to Brahmoism" is, in this view of the matter, simply to say, what all Christians will perforce admit, that "Christianity has given birth to Brahmoism."

and simple language, from a clear intuition and without effort, he pours forth the truth which the world has not since gone beyond.

The authority he assumed was indeed in perfect harmony with the character he professed, but it was so immeasurably exalted beyond any the world had ever witnessed that, were it not based on truth, it must have argued a most unblushing and daring offrontery, and I venture to think, *could not* have been maintained. Yet the impression of His majesty *was* forced upon the minds of His enemies, the civil and ecclesiastic dignitaries of his nation. Has ever any human being since the world was made, be he king, philosopher, or prophet, ever *dared* to speak to His fellowmen in *this* transcendent style?" "Come unto me." "Take my yoke upon you." "I am the light of the world." "I am the resurrection and the life." "Learn of me;" or if any for one moment had dared, would not the outburst of universal derision and contempt have compelled him to lower his front and retire in confusion?

Yet now what is the fact before us? It is as if some peasant, who had spent thirty years at the tail of the plough amid the degrading and brutalizing association of some obscure village in the interior of Bograh Zillah, were at once to come forward as a public preacher, and with no traces of his previous condition, no marks of servility or coarseness, no symptoms of inexperience or hesitation, with an absolute freedom from superstition, asceticism, and the narrow prejudices of his age and race, in simple unaffected language, with serene assurance of superhuman authority maintained and enforced before the learned and powerful of his own countrymen, to enounce the truths and doctrines which constitute the Christian religion, and during the course of three years, (at the expiration of which He was publicly executed as a felon,) have set on foot the enterprise, of which the present dominant position of this religion among the powers that be in the world, is but an earnest of the glorious and ultimate result.

Such a man *was* Jesus Christ. *He* claimed to be Divine, the Saviour of the world, the Regenerator of the human race. What shall we say of this claim? Surely the challenge is fair and equitable. Allow the claim, or disprove it.

We may make ourselves so far acquainted with the powers and possibilities, prejudices and likings of human nature, as to determine what doctrines and notions are likely to prove acceptable to men. We find nothing in their schemes, from the Republic of Plato and onwards, which an acquaintance with the principles of human nature and the circumstances of the time and country, does not enable us to account for. There is nothing in the systems of Mahommedanism and Brahminism which is not easily explicable; we meet with nothing to affect us with surprise. If we only take into consideration the opportunities Mahommed had of intercourse with Jews and Christians, and the diffusion of Christian light and education in Bengal, Brahminism and Mahommedanism present problems which we experience no difficulty in solving. Mahommed very prudently treated the feelings of Jews and Chris-

The originality of Christian doctrine.

possibilities, prejudices and likings of human nature, as to determine what doctrines and notions

tians with respect, and reserving his own superiority, assumed into his own calendar a long list of Jewish and Christian saints, Abraham, Moses, David and Jesus. The Brahmos also walk in the path which human prudence and foresight would trace out. They also speak of all men as brethren, and profess reverence and regard for religious teachers of all nations and sects, and especially, as is natural, for the *Rishis* and *Munis* of their own nation. In the doctrines of both systems there is nothing so original or peculiar, that the circumstances of the age and country do not account for it.

When we turn to the Christian Scriptures quite other facts are presented to our notice. The doctrines of Jesus of Nazareth are altogether original, and viewed as the result of human cogitation, simply inexplicable. It is true they fall in with and explain facts which are of daily observation, but their novelty and opposition to the ruling ideas of the time are not thereby affected.

The whole scheme of Christianity is built upon the fundamental doctrine that mankind are now in a lost and ruined state, alienated from God, and subject to condemnation and wrath. This doctrine is stated, implied, and plainly enforced by Jesus and His apostles many times.\* But this doctrine is not grateful to the human mind and was repugnant to the prejudices of the men of that age, both Jew and Gentile. The former had a conviction that they were by birth-right inheritors of the kingdom of heaven, and the latter had not that spiritual apprehension of the Divine character and law which would ever produce in them such a humbling conviction of their own demerits. Jew and Gentile alike were equally incapable of conceiving or loving a doctrine so alien and distasteful as this. Were the Christian religion of human devising, it is impossible to imagine whence the authors should have derived a notion so original and abhorrent, and why they should have propagated a doctrine which would necessarily prove such a stumbling block to the success of their scheme.

The same remarks apply in all their force to the doctrine of the atonement. If there were no conviction of universal sinfulness and condemnation, there could be no anticipation of the need, or ready belief in the fact, of a Universal Atonement. The Jews of that age never dreamt that any propitiation for sin was required beyond the sacrifices of bulls and goats, &c., prescribed by their law, nor did they interpret their ancient Scriptures as foretelling a Messiah suffering an expiatory death. The Gentiles practised sacrifices, it is true, as a custom from time immemorial, but without understanding the purport of the practice, or connecting with it any clear ideas of substitution.† With only vague ideas of a future life, and no fear of future punishment, how could the Gentiles perceive the propriety of this doctrine, or be ready to embrace it when proclaimed by a parcel of vagabond Jews? Still the fact of the publication of this strange doctrine by Jesus

\* Matt. vii. 11; xviii. 11. John iii. 17, 18; v. 24. Rom. iii. 19. Luke iv. 18, 19. Gal. iii. 22. Eph 1—3, &c.

† See *Cathedral Lectures*, II. p 13.

of Nazareth cannot be gainsaid. In the teeth of the rooted prejudices of his own nation and followers, against the tide of the world's opinion, this poor peasant went about proclaiming "The Son of Man is come to give His life a ransom for many.\*" With a dogma so foreign and repugnant, what hope could an *impostor* have of achieving success? And whence could an *enthusiast* have derived an idea so novel and original? Indeed so little are these ideas accordant to the common notions of mankind, that to this day the doctrines of universal sinfulness and Christ's vicarious sacrifice are rejected as incredible and unnecessary. With nothing to allure, nothing to conciliate, everything to disgust and repel, how *dùl* such doctrines ever gain a hearing? And why were they *propagated*?

And what shall we say of Christ's death? The "Cross of Christ," which is the corner-stone of the whole scheme, is an offence to this day. Crucifixion was a peculiar abhorrence to the Jews, and in the Roman empire was inflicted only on the most degraded and the vilest of the human race. The doctrine of the cross was offensive to all,—a matter of execration to the Jew, of unintelligible absurdity to the Gentile. Surely had the authors of Christianity gone about according to their own light to establish a system of their own devising, they would have carefully avoided committing themselves to such a doctrine, or even supposing the fact of Jesus' having died on the cross to be notorious, they would with extreme pains have glozed it over and softened it down. Strange to say, the preachers of the cross, conscious all the while of the strange and abhorrent dogma they were proclaiming in the refined and polished cities of ancient Greece, ever gloried in it. Paul was a learned man, and could enter into the feelings of erudite scorn with which his hearers, the philosophers of Greece, would listen to this strange doctrine, and yet his deep convictions of the truth and power of Christ's cross enabled him to triumph over these feelings and rather to glory in this strange doctrine.†

These doctrines so abhorrent to the "common sense" of mankind,—whence sprang they? Is it rational to attribute them to *imposture*? Are they the probable effect of *enthusiasm*? On any theory of *human* origination such doctrines and their success are equally inexplicable. Admit the *Divine* origin of Christianity and you have a cause adequate to the effect. Deny it, and we defy you to produce any rational, consistent, and satisfactory account of the origination and success of these dogmas.

The supernatural character of Christianity is not evaded by the assertion of a disbelief in its Divine origin, (*i. e.* Peculiar phraseology of Christian Scriptures. belief in its human origin), for on that supposition its nature and circumstances when compared with those of any other religion notoriously of human origin are a greater marvel and present more difficulties than a simple acceptance of its Divine truth does.

\* Matt. xx. 28. John iii. 14—16. Rom. v. 6—8 1 Pet. iii. 18, &c.

† 1 Cor. i. 17—31. Gal. v. 14, &c.



The abhorrent character of the fundamental doctrines of Christianity to man's natural prepossessions is one fact which is entirely opposed to this solution of the problem, the peculiar ideas and phraseology of the New Testament which we are now about to consider is another.

All the leading ideas and technical terms of Christianity imply, grow out of, and fit into its supernatural origin. It is comparatively easy to feign a supernatural fact such as the incarnation, but to group around this central fact a series of terms which are all in harmony with it and spring out of it, is not so easy. Given the fact of e. g., the miraculous birth of Jesus Christ, we would challenge any band of philosophers, to invent a system of doctrines and phrases in connection with this fact which by their extravagance and mutual incoherence shall not instantly betray their human birth.

The terms, *gospel*, *grace*, *flesh*, *salvation*, *righteousness*, &c., have now become familiar through the universal diffusion of the Christian Scriptures, but undoubtedly there was a period when these words in their present speciality of signification did not exist. The adoption of such terms involves the assumption of the truth of the main facts of Christianity. They all arise out of the fact that Christianity is a Divine interposition originating in His sheer mercy for the recovery of the lost and ruined race of man. Apart from this fact, these terms are simply unmeaning. These ideas moreover are beautifully in harmony with the central fact and purpose of the Divine Incarnation. But if the whole scheme were of *human* devising, it is impossible to believe that its fabricators could have conceived such ideas and have expressed those ideas by such novel and suitable terms.

Philosophers have never thought of denominating their systems, *gospels*, *good tidings*. Such a title would hardly correspond with an elaboration of human thought, though it indicates admirably the Christian Supernatural Revelation. Human teachers come forward with schemes, with essays, with theories, with philosophies,—the founders of Christianity alone publish *salvation*, and the reason is obvious, because Christianity alone assumes that men are in a state of ruin.\*

Simple trust was never proclaimed by any philosophers as the means of obtaining the benefits of their systems, but study and effort; yet

\* Brahmos repudiate not without an appearance of triumph the Christian doctrine of Man's Fallen State, (Baboo D. N. Tagore's *Ten Lectures*, p. 123) yet their doctrine proceeds on the assumption that all men are sinners, and they speak of "Saving truth," *salvation and atonement*. (*Brahmo Samaj Vindicated*, pp. 17, 25 &c). They do not believe that men are born with any wrong bias, any downward tendency, and yet they believe in the necessity of a Divine grace (প্রসাদ) which imparts spiritual strength and quickens the religious emotion. See Baboo D. N. Tagore's *Discourses*, *Brahmo Dhoranno*, *Statue Mala*, *passim*). They believe in a government by general laws and therefore reject all supernatural interpositions as impossible, and yet they believe in the efficacy of prayer. (See *Statue Mala*, *passim*.) These inconsistencies are sufficiently glaring, but it is not on this account they are referred to. We cannot help rejoicing that Brahmos are *practically* influenced by the doctrines which they *verbally* reject, and do thus, though perhaps unawares and indirectly, bear witness to the truth of Christianity.

how beautifully this condition of simple faith falls in with the offer of salvation from God. Reason and faith both have their province and their functions. There is nothing contrary to reason,—it is in the closest agreement with reason that the Divine offer of salvation should be conditioned on the existence of faith only in the recipient. On what other terms could God's free gift be rationally offered?

We might go through the other terms mentioned and add more, such as *justification, regeneration, the influence of the Holy Spirit*, and show how entirely they all are in accord with the central fact of the Christian religion and are significant only on supposition of its truth. But the question we would press upon the advocates of the humanitarian hypothesis is;—Are we to conclude that this inner harmony, this "*water-mark in the Christian doctrine*" visible to all who look into the Scriptures, was the ingenious and far-fetched device of the unphilosophic Galilean who promulgated Christianity? Or, are we not rather to believe that the grand fact of Jesus' incarnation is true, and these ideas and terms grew out of it? Which hypothesis is less beset with difficulties? Which theory does the *law of parcimony* compel us to adopt?\*

The condition of human society is so intricate, its various sections are so mutually connected, that, it is impossible to tell what may be the effects of the discovery of a new truth, or the acceptance of a new principle of action. Who could have foreseen the great results which have followed the introduction of a single institution like trial by jury? Who could have predicted the extensive consequences which have resulted from an invention like the printing-press?

There can be no question that the principles set forth in the New Testament are entirely novel and original, opposed not merely to national prejudices but also to man's natural prepossessions. What influences these novel ideas and doctrines would exert, what would be their effect upon friends and enemies, were matters which it may be certainly affirmed, the founders of Christianity, from their narrow views and limited experience, were not competent to determine. The reception of these new truths as Divine, would put men into new relations, would open up new situations, would give rise to new duties, and we may safely say that it was beyond the power of human vision to foresee the result, to describe the circumstances and cases which should emerge. Yet the remarkable thing is that the authors of the Gospel have put into the mouth of Jesus anticipatory warnings and encouragements which imply that the whole future course of the religion was in His view. The consequences are all expected, and certain specific courses of conduct are prescribed, principles of action inculcated, *based upon those consequences*. Yet those consequences were not such as might beforehand have been *expected* to follow from the promulgation of the confessedly pure and holy principles of Christianity

\* See Sumner's *Evidences*, ch. V. Bushnell's *Nature and the Supernatural*, ch. XII.

and which therefore no impostor *could* have foreseen or antecedently have conjectured, and which no impostor *would* have published could he have foreseen. Had it been represented in general terms that the proclamation of the new religion would occasion persecution, there would not have been much to call for remark. Such persecution was to have been expected. Here, however, the case is different. The persecution which Christians should suffer, it is intimated, should be "*for righteousness' sake.*" It is the pure and holy life of Christians which, it was predicted, specially would make them obnoxious to the world about them.\* The life of personal purity and holiness, the habit of devotion which the Christian religion enforced, were not such as any school of philosophy had ever enjoined,† or such as the world had ever witnessed or was prepared to approve or embrace;—hence the dislike with which Christians are viewed. Could it have been supposed that *strictness of life* would prove an occasion of offence? It is not pretended that pure and sincere Christians are dangerous and unruly characters in a state, disturbers of the peace; and could it have been known or expected that the human heart would be so vile, (for it is to this cause that persecution is attributed,) that the presence of a holy and heavenly life would excite its enmity? Still the fact cannot be doubted. To this day the Christian law of life is not popular even in professedly Christian countries. Earnestness and zeal in religion are not to this hour objects of the world's love. But I do not see how this could have been *anticipated* by Jesus of Nazareth or His illiterate companions, or if it were foreseen, *why* they should themselves have hindered the success of their scheme by publishing it,—*unless indeed Christianity be Divine.*

Jesus Christ is named, and justly, Prince of Peace, and often compared to a lamb. The religion He inculcated is pre-eminently the Gospel of peace. The principles of charity, love, and forgiveness which characterize Christianity, have always been held up to praise by disbelievers. Who then could have *expected* that the promulgation of this peaceful religion would be the occasion of discord and dissension? Who would beforehand have believed that this Gospel of Christ could be aptly designated as a "*fire*" and a "*sword*," to burn up the emotions of natural affection and to sever the ties of the nearest relations?‡ I know that Christianity is not chargeable as the *cause* of all the discord of which it has been the *occasion*, and that this seeming contradiction between the principles enjoined and the consequent practice may be explained. Still the question presses,—could a mere man, Hindu philosopher, or Galilean peasant, impostor or enthusiast, have *foreseen* that this would be the effect of a religion like Christianity? And if he

\* Matt. v. 10, 11. Luko xxi. 12; vi. 22. Matt. x. 22-25. John xv. 18-25; xvii. 14. See also 1 Pet. iii. 14-17, iv. 14-16. 2 Tim. iii. 12.

† "Nor did they only hold *principles* destructive of virtue but also maintained *practices* of a very vile and corrupt nature," Gibbon's *Second Pastoral Letter*, p. 22. This is proved by references to Plato, Aristotle, the Epicureans, Cynics, and Stoics. See also Gregory's *Letters on the Evidences &c. of the Christian religion*, ch. III.

‡ Luke xii. 49-53. Matt. x. 34-39.

*could* have foreseen it, can we conceive his being at the pains to point it out? Would he not have adopted the apparently more prudent course of suppressing it altogether?

The expectation of the universal spread and ultimate dominance of Christianity over all other creeds in the world is confidently expressed in several of Jesus' parables; and the evidence *as predictions* which such parables give of the Divine origin of Christianity has been often dwelt upon, and rightly. But it is not the point upon which I am now laying stress. The very *idea* of an universal religion was original. No great changes of religion had ever occurred among the nations of antiquity,—on what grounds of experience, probability or conjecture could Jesus of Nazareth anticipate that *His* religion should accomplish such success? And *whence* could He conceive the thought of extending a religion through the world? \* What wildest enthusiasm could ever dream that this enterprise, which, as far as man could see, was nipped in the bud by the execution of its originator, would ever endure so long and make such progress as we now perceive it to have done!

Moreover these same parables which so luminously foreshow the future ascendancy of the religion also intimate its future corruption and chequered appearance. The seed will be sown, but along with the true plant shall grow up much noxious weed. The tares shall spring up among the wheat; among the true followers shall be many counterfeits. A great variance shall be exhibited between the lives of many Christians and their principles.†

But looking at the matter from Jesus' point of view, could this have been antecedently perceived? *Would* a fact so damaging ever have been divulged by a calculating impostor? And *could* it ever have been anticipated by a sanguine dreaming enthusiast?

The object of the Christian religion being practical,—the formation of a definite character, rather than speculative,—the enlightenment of the intellect, it remains to be seen what that character is which the promulgators themselves were pledged to maintain, and which they wished to form in others. If this character fall in with the natural bent of the human mind, or if it be moulded in some pre-existent type, we have not far to look for its origin. If on the contrary it is original, a character of which no prototype exists, and which is opposed to the natural prepossessions and bias of the human heart, we have another fact additional to those already adduced, pointing to the conclusion that the believer in the human origin of Christianity is convicted of credulity, inasmuch as he unphilosophically believes in stranger and more unaccountable things

\* Mahommed's scheme was grand, but he was uncompromisingly hostile to idolaters only, and tolerated Christians and Jews on payment of tribute. Besides, (which puts him out of the field,) he had the example of Christianity before him. The Brahmo Somaj also is projecting or expecting the universal sway of Brahminism, but then it does not profess to be original, "Christianity has prepared the world for the Brahmo Somaj." *Brahmo Somaj Vindicated*, p. 22.

† Matt. xiii. 24-43, 47-50.

than Christians do for which he can only assign causes unquestionably inadequate.\*

The Christian character displayed in the New Testament *grows out* of the supernatural facts therein revealed, and only on the assumption of the truth of this miraculous basis is it suitable or intelligible. The motives and principles upon which the Christian character was formed were entirely novel, foreign to the thoughts of the Gentile world, and counter to the sentiments of the Jews. The doctrines of human corruption and Christ's atonement are the foundation of the Christian character. A cordial acceptance of these two grand facts effects a revolution of sentiment and feeling, and brings about a peculiarity of character of which no counterpart exists in any other religion. One feature of this character deserving of notice is the *renunciation of all merit, the abnegation of all personal claim*. The super-excellence of the Christian ethics is unquestioned. It is equally certain that the men most eminent in the world for sanctity and purity of life have been Christians;† the men who have been most distinguished for their philanthropic labours, and have suffered most for the good of their race, have been Christians. These men, one and all, have invariably professed their personal unworthiness, and with the earnestness of sincerity, have repudiated all desert. St. Paul is a sample of all Christians. As a Jew, his religious advantages were great, he was a *kulin* of the *kulins*, his character was unstained, his religious zeal unquestioned.‡ As a Christian, his undying zeal, his lofty unselfishness, his pure devotion, his unwearied labour, his sufferings, his achievements, his life, his death have long since placed him among the world's heroes; yet his invariable language of self-depreciation, his habitual renunciation of all personal claim are strangely remarkable and seemingly inconsistent with his merits.§ Such renunciation of personal worth is not, we may boldly say, the natural and instinctive feeling of the human heart. To acknowledge, and that sincerely in our souls, that we are corrupt and condemned, that no sacrifice however costly, no achievement however vast can make us acceptable, much less meritorious in God's sight is, I cannot but think, diametrically opposed to our natural sentiments and convictions. Such a humbling doctrine men will, with extreme reluctance only, accept and with greater difficulty practise, and which will, whenever and wherever, proclaimed, not fail to excite strong opposition. Yet this is the doctrine which the founders of Christianity adopted and inculcated, and no possible motive for their doing so can be assigned save

\* "Humanitarians suppose that all the best established laws of the human mind were violated, and that men, in this one case, acted differently from the way in which they act in every other, while yet they are unable to assign any probable cause, or any specious reason for such an astounding miracle." Whately's *Cautions for the Times*, No. XXIX. p. 506.

† Mr. F. Newman, an unexceptionable witness, and a well-read scholar, could find no one at all approximating in holiness to Jesus of Nazareth except Fletcher of Madeley, — *who was a Christian*.

‡ Phil. iii. 4-7.

§ Eph. iii. 8. 1 Cor. xv. 9, 10. 1 Tim. i. 13, 15. Gal. vi. 4. Phil. iii. 8, 9. Titus iii. 4-7.

their deep-rooted conviction of the facts of man's ruin and Christ's redemption. Grant these truths, and these convictions are necessary and proper. They are in congruity with the fundamental truths of the gospel. But would it have entered into the heart of man to conceive such humiliating and uncongenial doctrines *apart from a substratum of actual fact?*

The philanthropy of the genuine Christian character is admitted by all, and it is another fact which grounds itself in the truth of the incarnation of Christ. The assumption of humanity by the Son of God stands out in the history of the world as the grandest conceivable example of charity. The principle of universal love enforced upon Christians is rooted in this fact and springs out of it.\* But it is not so much the *universality* of Christian charity to which we now draw attention as its *objects and aims*. Jesus Christ was not unmindful of the temporal welfare of mankind, but His chief concern was to benefit their souls. That His followers also have been distinguished for their philanthropy and beneficence, history, since the advent of Christ affords overpowering testimony;† but the peculiarity of the Christian character is a vivid interest in the *spiritual* and *eternal* welfare of others. To travel unweariedly about the world, to endure discomfort, privation, ignominy, persecution and death, in order to preach truths of religion which beat down all our natural feelings of pride and self-complacency, is an undertaking which no human being except Jesus of Nazareth and His followers had ever conceived, much less taken in hand.‡ Gratuitously labouring to teach the mysteries of religion to the poor, to slaves and women, was a course of action which Christianity only has enforced and entered upon, and of which the only account that can be rendered is, the conviction of the fundamental truths of that religion. The equality of all souls before God, the infinite value of one soul, man's lost condition, the interposition of Christ for his recovery and salvation; let these doctrines once pervade and thoroughly impregnate a man's heart, then and then only a concern for the eternal well-being of his fellow-men will spring up, and the course of conduct above described become conceivably possible. But the question recurs,—how on the *humanitarian* theory can you account for a parcel of Jews taking up such an enterprise? What a glaring unprecedented violation of all mental laws does such a theory imply? If Christianity be a scheme of *human* devising and its founders of the same nature and make as ourselves, what *motives* can

\* John iv. 11. Eph. iv. 31, 32. Matt. xviii. 33. John xv. 12, 13. 2 Cor. v. 14, 15; viii. 9.

† See Wilson's *Evidences*, Vol. I. Lect. XI. And on the harmony of Christianity with all progress, scientific, political and social, see Goldwin Smith's *Lectures on Modern History*, III. pp. 29—42.

‡ Acts xx. 20-31. 2 Cor. iv. 1; vi. 4-10; iv. 7-11. 1 Thes. ii 2, 8; iii 8. Rom. x. 1; ix. 2, 3. 2 Cor. x. 23-29; xii. 14, 15.

The philosophers of Greece derived an extensive income from their teaching. Plato's *Apology of Socrates* § 4. And Socrates confined his instructions to the upper classes. Xenophon's *Memorabilia*, Book IV. Chapter III. § 2.

we imagine as *adequate* to make them persevere in their undertaking amid discouragements so heavy, and difficulties so insurmountable?

The peculiar teaching of the Holy Scriptures on forgiveness, meekness of spirit, tolerance of injuries, is well known, but the fact in which it is rooted and the motive from which it springs are not so often observed. I am quite ready to allow that the *perception* of the magnanimity of passing by an offence is not beyond the range of vision possessed by reason; but when was reason able to provide an adequate motive for the *practice* of such magnanimity? The principle of retaliation is too congenial to the human heart to allow of its being overborne by the conclusions of reason.

What *man* conscious as he must have been of a treacherous weakness within, of a native proneness to resent an injury, would ever have *dared* to promulgate such a code as Jesus has laid down? How with the light of reason only could any man ever have *conceived* such a moral code to be possible or practical as that which Jesus Christ promulgated? Upon first hearing this doctrine, do not our hearts immediately and instinctively answer. "What! Are we to hand ourselves up handcuffed and blindfolded to whosoever chooses to plunder us? Are we to give support and impunity to injustice?" I ask then,—does it seem *natural*, does it coincide with the *instincts of our reason* to believe that to go about preaching repugnant and abhorrent doctrines, exposed to all kinds of contumely and insult, armed with no weapons but meekness and submission, would be a *success*? Should we not beforehand have deemed it the most impracticably insane scheme that raving enthusiast ever dreamed? Yet such *are* the principles of Christian meekness and they *have* succeeded. These principles are bold, original, and unearthly. There was no existing pattern,—how came the preachers of Christianity to *conceive* of such principles? Their practicability had not been substantiated by success,—how could they *dare* urge them? Grant the facts of Christianity; allow that Jesus Christ shed His blood for our redemption, and the doctrines and character are suitable, intelligible, and consistent. Deny these facts; and this doctrine and character is an inscrutable mystery, an astounding miracle, an effect grand beyond conception, without any adducible cause. However repugnant these doctrines may seem, and, however, impracticable this character may appear, it is a fact that men have *embraced* these doctrines and *cultivated* this character. Men of all nations, and of all grades of society, as well those who have been distinguished for their scientific and intellectual attainments, as those who have walked in the humbler ranks of life, have confessed their convictions of the *truth*, and their experience of the *power*, of these doctrines. The question then arises whence is it that Christianity, though it does promulgate such humbling and unwelcome truths, does to this day maintain its hold upon humanity and extend its influence?

Christianity besides being a revelation is also a *Life*. This religion is pervaded by a vital power and is now maintained by Divine government. The doctrine of the influence

Christianity, a Life.

\* Matt. v. 38-44; xviii. 32, 33. 1 Pet. ii. 19-21.

of the Holy Spirit is in complete harmony with the whole series of facts revealed in the New Testament. Through the life-giving power of the Divine Spirit promised by Christ, men are now born again to a new life in God, are enabled to receive the Divine truths disclosed in the Gospel, and to aim at the formation of the character therein portrayed. Men *have been converted*; *have become*, in the emphatic language of the Bible "*new creatures in Christ Jesus.*" The uniform testimony of these men, grounded in the depths of their own consciousness, is, that this conversion is no operation of a mental law, nor in any sense the effect of their own volition, nor yet remorse, or repentance or change of opinion, but that it is of *Divine origin*, supernaturally wrought through the instrumentality of Jesus of Nazareth and His teaching. The Christian centuries abound with examples of such conversions, and they occur at this day. These converted men in the subsequent sanctity of their lives have given the clearest evidence of the reality of the change and the sincerity of their convictions. The life of St. Paul, the truth of which cannot be assailed, is one of which upon the humanitarian theory no adequate or satisfying account can be rendered. Augustine, Luther, Lord Rochester, Baxter, Wesley, Colonel Gardner, John Newton, Thomas Scott, and many more supply an extensive series of facts which, if the Gospels be the product of Galilean fishermen, or a clever ingenious scheme, or a precipitated myth, are absolutely inexplicable. These men are transformed. They all upon conversion cleave to Jesus with undying affection, and invariably and uniformly testify that by *His* grace and through *His* death, they have become new men and are strengthened to live new lives. Shall we say that these men, and many more, alike eminent for their piety and learning, were all miserably *deceived*, or deliberate *liars*, or *both*? If the humanitarian theory be adopted (and it may be again remarked that *disbelievers* in the Divine are *believers* in the human origin of Christianity),—if the humanitarian theory, I say, be adopted, these are the only alternatives. Does it betoken a truth-loving spirit or a philosophic spirit to conclude at once that thousands of the ablest minds and noblest characters and holiest men were all the victims of a strangely uniform hallucination? Does it not bespeak intense conceit and boundless effrontery to assert that such men all gave false testimony? And after all, would this sweeping denunciation of these noblest men as being deceived or as being deceivers account for the fact of conversion of life, or solve the mystery of uniformity of testimony? Can we conceive any *motive* sufficiently potent? Can we suggest any *reason* adequately strong? To believe that these men, one and all, of different ages, climes, and nations, were *all deluded*, and deluded in precisely the *same way*, (and all who reject Christianity *must* believe this,) what is it? but to believe a *miracle*,—a marvel as vast as any to be found within the annals of superstition. Here then is the fact of conversion, here is the consentient testimony, and the only key to open the mystery is we submit the *Divinity of the Christian religion*. The series of facts collected in this paper, (and they might be indefinitely augmented,) present a num-



ber of problems which, it is affirmed, are only soluble upon the hypothesis of the truth of Christianity. Accepting this religion as Divine, they all drop into their places, and naturally and harmoniously form one complete and rounded scheme. The more closely this revelation is scrutinized, the more certain becomes the conclusion that any hypothesis which eliminates the supernatural makes a greater demand upon our faith, in fact demands excessive credulity, not faith.\* If a theory of human origin which explains all the phenomena had been devised, we may be quite sure that it would have been adopted. Men will not accept a *supernatural* account of that of which a satisfactory *natural* account can be given. *They constitutionally cannot.* The false inadequate hypothesis always and inevitably gives place to the true and adequate. The Copernican theory of the solar system superseded the Ptolemaic. Were Christianity merely a matter of speculative interest, there would be, I assume, little doubt of its truth. But as long as men are under the influence of their prejudices and passions, it is difficult to imagine a revelation, however clear in its purport and however strong in its evidences, (probable evidence from the nature of the case,) which men *may* not and *will* not pervert or resist. It matters little, whether the revelation be internal or external. Men may be as unfaithful to the light within as they are to the light without. It is quite possible for men to have an intelligent conviction of the truth, and yet not obey it, to refuse obedience to spiritual verities which they do recognise. The humbling doctrines of Christianity moreover are not naturally welcome to our self-complacent, self-satisfied spirits, and men may and do resist truth, even Divine truth, which enjoins such refined morality and requires such entire self-denial.

It might be supposed from the mode in which the educated natives of this country are pleased to speak of Christianity, that some other than the Christian method of explaining its phenomena had been discovered, or that some overpowering testimony against it could be produced. This is very far from being the case. The evidences of Christianity are its foundation and buttresses, and if they were demolished, unquestionably the religion would collapse and die out in the course of a generation. The objections, however, which disbelievers propose are against the *religion* itself, not against the *evidence* for it, and there is a wide difference between the two. "Though objections against the evidence of Christianity are most seriously to be considered, yet objections against Christianity itself are, in a great measure, frivolous."† Now as regards the evidences for Christianity and the objections of disbelievers against those evidences, the *facts* are these, and educated disbelievers should ponder them well. As it might not unreasonably be objected that my testimony on this point is not of much weight, I rather quote the deliberate opinion of men celebrated for their piety and erudition, men who in this matter could neither deceive nor be deceived, Archbishops Whately and Sumner. "There are few affairs in com-

\* See Whately's *Introductory Lessons on Christian Evidences*, Les. II.

† Butler's *Analogy*, Part II, Chapter III.

mon life," says the latter in his *Evidences*, "in which we are not obliged to shape our course, as best we may, through *conflicting* testimony. *Here there is no conflicting testimony.* I am not aware that any *counter-evidence* can be adduced against the multiplicity of proofs in favour of Christianity. No one is able, no one pretends to be able to deny any one of the facts brought forward in the preceding chapters. Nor can any *facts* be alleged against them."\* Dr Whately's testimony is equally strong. "But on the Christian side, there are many works of high character well known, standard, and popular books, setting forth the direct proofs of Christianity, such as Leslie's *Short Method*, Paley's *Evidences* and *Horæ Paulinæ*, Lardner's *Credibility and Testimonies* and the *Introductory Lessons on Christian Evidences*, besides many other works, to which as far as we know NO INFIDEL HAS EVEN PROFESSED TO WRITE AN ANSWER."† "At least, up to this time, no such attempt (viz. to refute the proofs of Christianity) has been made in any book that has been hitherto published. Unbelievers though they have had nearly eighteen centuries to try, have never yet been able to show, or even *attempted* to show, how it could be that so many marks of truth should be found in the Gospel-history, supposing it false. No one has ever explained in what way the first disciples of Jesus, circumstanced as they were, succeeded, or could have succeeded, in propagating as we know they did, such a religion as theirs, supposing it to be not from God but from man."‡

S. D.

Calcutta, November 16th, 1864.

\* Archbishop Sumner's *Evidences of Christianity*, Chapter XIII. p. 225.

† Archbishop Whately's *Cautions for the Times*, No. XXIX. p. 504.

‡ Archbishop Whately's *Introductory Lessons on Christian Evidences*, Lesson XIII. p. 83. The copy of this little book from which I quote is the FIFTEENTH edition, and the work has been translated into the French, German, Spanish, Italian, and Armenian languages. Such a fact is an interesting commentary upon the statements we sometimes hear, that Christianity has sunk into decrepitude and is rapidly dying out.









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PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE FREE  
CHURCH OF SCOTLAND, MET AT EDINBURGH IN MAY,  
MDCCCXLVI.

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*(Continued from page 344 of the Free Churchman.)*

FRIDAY, MAY 22ND, EVENING SIDERUNT.

THE ASSEMBLY met in the evening at 7 o'clock, pursuant to adjournment  
LETTER FROM THE AMERICAN CHURCHES.

The MODERATOR intimated that he had in his hand a letter which had been received from the Presbyterian Church of the United States, which he would now lay on the table.

Dr. CANDLISH begged to move that this letter be remitted to the Assembly's Standing Committee, which had hitherto taken charge of conducting the correspondence with the Presbyterian Churches of America. The letter, he believed, was an acknowledgement of the first communication which they addressed to the American Churches after the deputation of the Free Church returned from that country, enclosing the deliverance of the Commission of the Assembly in 1844, which specially had reference to the subject of slavery; and the letter now on the table was the acknowledgement by the Presbyterian Church of the United States of that communication. He presumed it would be the mind of the Assembly, that the best course would be to remit the letter to the Standing Committee of the Assembly which had hitherto conducted the correspondence, with instructions to bring it before a future diet, with their opinion as to what answer should be returned, and a draft of that answer, if they saw cause to make one. Agreed to.

COMMISSIONS.

A somewhat lengthy discussion took place with respect to a commission from the united Presbyteries of Elgin and Aberdeen. It appeared that

the election of representatives took place on the 14th April, whereas, according to the act of Assembly, it should have taken place on or before the 11th. It was argued, on the one hand, that the law of the Church on the subject was imperative, and that the commission therefore could not be sustained; while, on the other, it was contended that, as the representatives had come up to the Assembly from a great distance, and as the Presbytery was not yet in a sufficiently organized state, meeting in the open air, and labouring under other great disadvantages, there should be a special exception in the case of this commission, but that it should on no account form a precedent for the Church in future. It was ultimately decided that the Commission should not be sustained.

#### STATE OF RELIGION ON THE CONTINENT.

Mr. Gray of Perth rose and said.—Moderator, I obey with pleasure the call of the Assembly, and shall endeavour, as shortly as I can, to tell of what I saw and was informed, and of the impressions I received in the course of my visit to the Continent, and various places of the Mediterranean, in the service of the Church. I had opportunities of becoming acquainted, to a greater or less degree, with three distinct fields of our evangelistic operation. These were the Colonial, the Foreign Church, and the Jewish fields. Of the Colonial field embracing as it does, our own countrymen who have gone abroad, and are located in other parts of the world, whether British dependencies or foreign lands, I could survey, of course, but a limited section. It was not, however, an important one. In most of the large manufacturing and commercial towns of the Continent, Scotsmen and their families are to be found, and often in considerable numbers. At the Continental watering places, and, with perhaps the exception of Paris, at the cities of fashionable resort, there are not many of them; but you have them wherever mechanics, engineers, and confidential clerks are in request, and mercantile transactions are extensively carried on. Need I dwell on the dangers to which our countrymen are there exposed? Infidelity, with its subtle suggestions, lies in wait for them, an unblushing licentiousness makes incessant appeals to their passions on every side; and the ensnaring blandishments, the all-pervading influence, and prodigious moral power of Popery, are ever at work to draw them off from the faith of their fathers. How urgent the necessity, under such circumstances, for a Scottish ministry to watch over their souls,—to preserve in them the memory of what they have so many temptations to forget,—to keep alive and strengthen the old feelings and impressions that are ready to die,—and to provide them with the unspeakable boon of God's holy Sabbath, rich with privileges and means of grace, as it was when they enjoyed it in their native land. It is true that there are many ministers of the Church of England on the Continent, and that, generally speaking, our countrymen may have the benefit of these. But I regret to say that, with some admirable exceptions, their influence and proceedings are not such as can be approved of by our Church. An Anti-evangelical and Romanizing spirit prevails to a great, I fear an increasing extent among them; and even where that is not the case, they are under a pre-eminent ecclesiastical control, which obstructs their usefulness, at least so far as other denominations are concerned. Views of an exclusive and uncatholic description are widely acted on by the English clergy. Within the last few years, Episcopal consecrations of most of the burying-grounds belong-

ing to British subjects have been effected, in consequence of which it is held that Presbyterians, Wesleyans, and other non-episcopal Protestants, can not be interred without the burial service of the Church of England. Pains are taken, also, to induce the members of our own and kindred Churches to receive the rite of Episcopal confirmation. One instance fell under my notice, where persons of middle and aged life originally belonging to the Wesleyan body and to the Church of Scotland, were subjected to the imposition of prelatical hands. I may here too mention a fact of no small significance. The Church Missionary Society, of which Scott, and Simeon, and Wilberforce were founders, acting in the spirit of these truly apostolic men, had long been accustomed to receive into the ranks of its missionaries ministers from Switzerland and Germany, who, of course, had their ordination from the Presbyteries of the churches to which they respectively belonged. I have no doubt that for a long time the Evangelical members of the Society followed this practice with not a little satisfaction. It afforded them an opportunity of showing that the rule of this Church, which requires the re-ordination of a minister of the Church of Scotland, of the Church of Prussia, or of the Protestant Dissenters, without the re-ordination of a priest of the Church of Rome, when about to be admitted as one of her clergy, and which, by so doing, acknowledges the validity of Popish ordination and teaches that the Popish priest is Christ's true minister, while, to say the least, it throws doubt upon the lawfulness of every evangelical ministry that is not Prelatical,—was a rule that had no favour in their eyes; and I believe it was an opportunity which they gladly embraced,—all the more gladly, indeed, because at home no such opportunity was enjoyed. Now, however, a great change seems to have come. Wherever I touched on the shores of the Mediterranean, I heard of the re-ordination of the German and Swiss missionaries of the Church Missionary Society, by the Bishop of Gibraltar; Greece and Turkey, Syria, and Malta, have all had the benefit of the process which is going on. Some of the missionaries are at this moment only in deacons' orders, and are waiting for the expiry of the canonical period, that they may be elevated to the priesthood, and empowered once more to dispense those holy ordinances to administer which it was believed that Christ had long ago authorised them. Would that the friends of Jesus in the Church of England could hear, as I have done, from the lips of the missionaries of sister Churches, what the fruits of these re-ordinations have been! Men who, before re-ordination willingly joined in Christian fellowship, and rejoiced in the interchange of ministerial aid with their brethren, meet thus hesitatingly, or turn from them superciliously now, and hold public official communion with them no more! The Assembly will perceive, from what I have said, that the existence of a Church of England ministry in many parts of the Continent of Europe is, in general, no reason why our own Church should not do what she can for Scotsmen and their families there. We cannot safely entrust them to its care; and the aspect it wears is so forbidding and proud, as to tempt them to neglect divine ordinances, rather than avail themselves of the means of grace which it provides. (Hear, hear) The only other thing I shall state regarding the circumstances of Scottish families abroad is, that the children are often sent to be educated at the schools of the country, which are usually taught by nuns and ecclesiastical persons, and where Popery is always zealously inculcated. I met with several instances in which Protestant parents informed me that their children had learnt to



say, and to like to say, Popish prayers, had had Popish tenets and sophistries instilled into their minds, and had become delighted adepts at the Popish exercise of making the sign of the cross.

There are three very interesting stations on the Continent and in the Mediterranean, under the charge of our Colonial Committee, viz. Leghorn, Malta, and Gibraltar. Two of these I visited, Leghorn and Malta. The precious ministrations of my much-loved friend Dr. John Duncan—during a providential residence of some months at Leghorn, were instrumental in gathering the little flock at that commercial town and seaport; and now our brother Mr. Stewart, late of Erskine, is settled there as pastor of the Scottish congregation. The Sacrament of the Lord's Supper was dispensed among them for the second time while I was at Leghorn; and, in conjunction with my brethren, Messrs. Keith and Makellar, I assisted Mr. Stewart in the appointment and ordination of four excellent men to the office of the eldership. I am glad to mention that Mr. Stewart and his elders consider it a duty to devote especial attention to the British seamen that frequent the port of Leghorn, and for some time past there has been a service every Sabbath afternoon for their benefit on board one of the vessels. The fact of there being a little colony of our countrymen in Leghorn, which, from various causes, is likely to increase in numbers; the farther fact that there are seldom fewer than ten, and often as many as twenty, British vessels in the harbour; the circumstance that it had constant intercourse with all parts of the world, and is a great thoroughfare of British travellers; with the desirableness that our Church should have a footing on some part of the Italian Peninsula, invest the station at Leghorn with not a little interest and importance. I felt bound to encourage our friends there as much as I could in the matter of the proposed erection of a place of worship; it is with sincere pleasure that I observe Mr. Thomson of Banchory, with the public spirit for which he is distinguished, has given his services to promote a subscription at home for that object; and I beg to assure the members of the Church that it is most deserving of their favour. (Applause.) I shall not detain the House by saying much of Malta. We already possess a place of worship there. But it is a small one,—having accommodation only for about 200 persons; and, considering that a large body of troops, many of whom are Presbyterians, are always in garrison, I do not think that we ought to rest satisfied with a chapel so limited in size. In point of fact, it has not for some time been of very much use. Two out of three services each Lord's-day are performed elsewhere, the number of soldiers that attend there being far too great to be contained in it. One of these takes place in a large school-room belonging to Government, where I myself addressed a congregation of from 400 to 500 soldiers of the 42d highlanders, besides civilians who were present. (Applause.) The state of matters at Gibraltar, in regard to our church accommodation, is still less satisfactory. There we possess no church of any kind. We have a numerous Presbyterian soldiery, who look to us for Christian ministrations, but down to the present time we have been worshipping in the Wesleyan Chapel. I fear we have abused the kindness of our Wesleyan friends, by subjecting them for so long a period to the inconvenience of receiving us into their chapel; and I am sure that the interests of our Church, and the comfort and usefulness of our excellent brother Mr. Strauchan, have not been consulted by leaving things in their present condition. It has strongly occurred to me, that it deserves the consideration of the Colonial Committee, whether a Me-

diterranean Church Building Fund ought not to be immediately provided, expressly for the purpose of aiding in the erection of Scotch Churches at Leghorn, Malta, and Gibraltar.

I come now to the Foreign Church field. First in the thought of all will be the Canton of Vaud in Switzerland. Since our last General Assembly, a great event has happened there,—the disruption of the Established Church, and the demission of their livings by an undisputed majority of the clergy. I had the singular privilege of meeting these men only a few days after their connection with the national Establishment had ceased. There was much to remind me of the experience of three years ago at home. (Hear, hear.) Those whom I saw were not in doubt, nor were they in gloom. (Applause.) They referred to the past, convinced that the Lord had led them, and that they had done but what duty required. They referred to the future,—so dark in its prospect for themselves and their families,—as men who had in them the faith of God's elect, and were tasting the sweetness of the promises. They were full of joy and zeal. My friend Esperandieu, Secretary of their Commission, told me, with an expression of countenance I shall never forget, that since he came out, he had felt a happiness and peace which he could not describe. (Loud applause.) I shall not speak of the persecutions which they have so nobly endured and are still enduring. These are known to the Church. I did not neglect, when I was among them, to tell of the warm sympathy and admiration with which they were regarded by the members and office-bearers of the Free Church of Scotland; and I am confident, Moderator, you will hold me to have done right in saying, that we should consider it as the payment of a debt we owe to Christ, to render them pecuniary aid as soon as they require it. Some blame, I believe, has, by implication at least, been cast on our Church, for acting in this matter as if she had an interest in it more special than others were warranted to claim. I submit that there belongs to our Church a very peculiar interest in the case of our brethren in the Canton de Vaud. I say this, because it is well known, and some of the ministers of the Vaudois demission, with whom I am acquainted, will testify, that the example of the Free Church in 1843 contributed, through the Divine blessing, both to show them what their duty was, and to give them courage and decision in the performance of it. (Hear, hear.) I say it also because the case of Vaud and our own case so greatly resemble each other. First, they resemble each other in that both are cases of rupture with the State. It is surely not going far to assume that those who have not broken with the State cannot sympathise with our foreign brethren so fully as those who have. Secondly, the cases are like, in that neither the pastors of Vaud nor the ministers of Scotland were disendowed by a formal act of the State, but both the one body and the other vacated their livings of their own accord. A third point of resemblance between the cases is, that constitutional and statutory rights were considered to be violated in both. Contrary to the law of 1839, the Vaudois pastors were required to read from their pulpits a political proclamation; and contrary, as we believe, and as able judges held, to unrepealed acts of our ancient Parliaments, and to the Treaty of Union, we were required to ordain ministers without parochial consent, and were forbid to admit all the pastors of congregations to full ministerial authority. (Applause.) A fourth thing in which the similarity appears is, that in both the one case and the other the civil power meddled with the discipline of the Church. There it inflicted spiritual censures; here it professed to remove them. In yet another respect is similarity found.

The rupture with the State, both on their part and on ours, was for conscience's sake. They refused to read the proclamation, not merely because it was against the law of the Canton to require them to do so, but because they were convinced they could not comply without desecrating their offices, and profaning the Sabbath; we refused to force ministers on unwilling congregations, and we refused to revert to the practice of having pastors who might not rule over their flocks, because, whatever the law of the land might say, we believed, as we still believe, that we could not do these things without transgressing principles which are laid down in the Bible. When a number of their body were suspended by the Council of State from their functions as ministers of Christ, they saw that, whether the proceeding was according to the law of their country or not, it was contrary to the law of God, and that submission to it would be sinful. When one of our Presbyteries was suspended by the Court of Session from its functions as a judicatory of Christ, and when ministers whom the Church had deposed for betraying Christ's headship were restored to their offices by civil decree, we saw that beyond the question of the legality of these stretches of power in a constitutional point of view, there lay the far greater question of their lawfulness before God; and, having looked into that question, we were compelled to conclude that the religious duty forbade us to submit. I think then considering all these things, that the disruption in the Canton de Vaud is an event with which we have a more than ordinary concern, and that we are not only entitled, but bound, to act more under that persuasion. (Hear, hear.) I think it will be our duty to cherish that feeling, and to obey its influence, when we are called to contribute of our temporal means to aid our Swiss brethren in the erection of places of worship, or otherwise, as may be needful. At the same time, the more extensive the sympathy which their case awakens, so much the better on every account. Far be it from us to forbid any so approaching them, whether with the language of brotherly encouragement and commendation, or with still more substantial marks of our esteem and approval. We do rejoice in all the kindness that is shown to them; and we shall rejoice in every effort that is made to do them good.

The Foreign Church field is a wide one. Viewed as a field for evangelistic labour, to my mind it embraces the whole of non-evangelical Christendom. It is in a great degree made up of the Churches of Rome and of the East. In this field little, until lately, I may say nothing has been done by us. Since the formation of our Committee for corresponding with sister Churches on the Continent, it has been our privilege to assist those important and meritorious institutions, the Evangelical Societies of Belgium, Paris, Lyons, and Geneva, as well as latterly that of Lausanne. The labours of these Societies are directed to the diffusion of the gospel among the members and adherents of the Church of Rome; and, with the peculiar opportunities they possess for doing so, I do not see that we can do better than go on to assist them, and more and more strengthen their hands. In the religious state of France, where a remarkable eagerness to wait on evangelical ministrations exists, a great door of usefulness is open to them all. It was particularly pleasing to find, that our brethren at Lausanne, amid all the privations, and perplexities, and perils consequent on their Disruption, were only the more resolved, through grace, to uphold their Evangelical Society, and, if possible, extend its operations. I was happy to be able

to encourage them in this, by telling of our own very wonderful experience in regard to our schemes, which some of us, in unbelief, had been tempted to fear must go down. I met at Geneva with many admirable Christians, the members and office-bearers of the Evangelical Society there. I had the privilege of attending several meetings of that Society's Acting Committee, which were presided over by Dr. Merle D'Aubigné, with a tact, a practical energy, and a knowledge of affairs rarely combined, as they are in that distinguished man, with the learning, the genius, and the studious habits of the great historian. (Applause.) I have reason to know that the Divine blessing is much vouchsafed to the efforts of the Geneva Society. Dr. Merle himself informed me that from ten to twelve converts to Protestantism and to the gospel, are received every month at the Oratoire. They have many agents in France, ministers and colporteurs, who are spreading the light of truth with cheering success, and they would have many more, if friends were only placed at their disposal. A peculiar and unspeakably important branch of the Society's operations consists in maintaining a theological seminary where the historian of the Reformation, along with that devoted witness for Christ, the accomplished Dr. Gaussen, and other gifted men,—through whom, in our day, the Lord seems to be restoring to Geneva a portion of its former glory,—find congenial employments in training young students belonging to Switzerland, France, Piedmont, and Germany, for the work of an evangelical ministry.

I will next speak of Italy. What opportunities I had of observing the present state of Popery were chiefly while resident there. Everything I saw of Popery went to create and strengthen the impression that it is reviving, and recovering its hold of many minds. It was impossible to enter the place of worship even on a week day, whatever the hour might be, without finding individuals engaged in devotional acts; and the numbers at certain seasons were great. Many of those who attended were of the male sex; and the appearance of earnestness and fervour was striking to the spectator. The priests, monks, nuns, are all of them busy. Great pains are taken to educate the young. I often saw the children trooping into church to be instructed by the priests; and I happened, when in Rome, to be present at a Sabbath school in St Peter's itself. I can also bear witness to the unchanged character of the Popish system. It rejoices in its indulgences, its miracles, and its wonder-working relics, as it did of old. For example, here is the language of a placard, stuck up by authority of the bishop on one of the churches:—"Sacred Invitation.—Sunday, 11th January 1846.—The most holy and miraculous image of the most holy crowned Virgin of Grief, particular protectress of the diocese and city of Foligno, will be exposed to public veneration. All the faithful, confessed and communicated, or proposing to confess, at the proper time, who shall visit the church of this most holy image, shall obtain plenary indulgence, with the remission and absolution of all their sins of blame and punishment." I found that placards similar to this were quite common throughout the Pope's dominions. I was in the *Santa Casa* at Loretto. The *Santa Casa*, or Holy Cottage, stood originally they say, in the Holy Land, and the Virgin Mary was born, and I think brought up in it. Although a very humble structure every way, with slight walls of brick, it remained a long time, for many centuries indeed,—until, when the Saracens got possession of Palestine, it was suffered to remain no longer, and angels caught it up and bore it off to Italy, where, after various removals, it was at

length deposited in the city of Loretto. There it now stands,—its dingy walls encased in marble, and occupying the centre of a spacious cathedral. The interest of the people in the holy cottage is increased by the circumstance of its containing a black Madonna, or image of the Virgin, said to have been made by Luke Evangelist. The whole of this monstrous imposture has the countenance and sanction of the authorities of the Church. At Ancona there is a stone sarcophagus, containing the dust of the oriental saint and martyr who found the true cross in the days of the Empress Helena. The sarcophagus, after a lengthened sojourn in Palestine, became restive on the approach of the Saracens; and as soon as the Holy Land fell under infidel dominion, it betook itself to the sea, and floated across to Italy, where in the cathedral church of Ancona, it has ever since found an asylum. I was allowed to see the sarcophagus, and heard its history from the lips of the ecclesiastic who showed it. In the same cathedral of Ancona there is also exhibited a picture of the Virgin, which the priests declare to have opened its eyes and shut them again about thirty years ago. This picture was, moreover, the means of delivering Ancona from the cholera. I have a book, published at Ancona, and authorized by the Church, in which the miraculous stop that was put to the ravages of cholera, through the special instrumentality of the picture, is minutely detailed. When I visited the cathedral, there were persons kneeling in front of the picture, and kissing the slabs of the floor. I hope none will draw the conclusion from these facts that Popery cannot be dangerous, and that no fear need be entertained of its regaining the ascendancy in any land where Protestantism and education are widely diffused. The fact known to us all that, in the course of the last two or three years, between thirty and forty of the clergy of the Church of England,—most of them able, learned, and studious men,—have conscientiously embraced it, ought to put an end for ever to the vain thought that we are secured against the spread of Popery by the absurdities and superstitions connected with it. Still less will any such notion be cherished by those who have seen it, as I have done, in its principal seat, surrounded with every fascination by which the feelings and affections of men can be captivated, “clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls.” The woman John saw, had a cup in her hand; and it is not when men are intoxicated that deceptions are most readily detected, or outrages upon reason perceived. To illustrate, by an example, what I mean, let me say that, when I looked at that marvellous structure, the church of St Peter’s, reared and adorned at a cost of twenty-five millions sterling,—when I gazed on its magnificent proportions, beheld its rich and dazzling decorations, and heard the voices of the choristers sounding through its aisles,—I found it easy to understand how persons of elegant and sensitive minds, and some degree of seriousness, might, if left to themselves, be so bewildered and ensnared by the music, the painting, the statuary, and architecture, that embellish the religion of Rome, as to throw themselves passionately into her arms, and become her undoubting votaries, in spite of lying wonders and mysteries from which reason recoils. As a specimen of Sabbath observance in the Papal States, I will mention what I saw at Camerino, a town among the Appennines. There had been a peculiar ringing of the public bells all morning, and, on going out into the principal street, we found some thousands of people assembled in front of the Town Hall. From the upper part of that building, a platform projected, and on the platform the drawing of a

lottery was in active progress. I counted more than twenty priests on that side of the crowd which I approached, and several of them were marking the drawn numbers that were every now and then called from the platform. We are told at the hotel that there was no theatre just now, and the lottery had been got up on that account, to amuse the people. I can suppose, Moderator, and the question occurs to many minds, Is nothing doing, and can nothing be done, to impart the gospel to benighted Italy! Very little indeed is doing for the evangelization of Italy. The reason, however, is not, I believe that the field is in itself altogether unpromising and hopeless. On the contrary, I have good authority for saying that there exists some desire to possess the Scriptures, and I know of one principal city in which a prayer meeting was secretly held last winter, by native Italians. The reason is, the intolerance of the laws. But whether that intolerance should any longer prevent the British and American Churches from attempting missionary operations, at least in the Papal States, has of late been with me a question. The Papal Government sends missionaries to America and to Britain, for the conversion of the members of our Churches to Popery. It expends large sums in the maintenance of these missionaries, and in the circulation of books and tracts among our people. I learned, on arriving in Rome, that, a few weeks before, the Pope had proclaimed what is called a *novena*, nine days prayer, for the success of his missions in our islands. There can be no objection to all this. But surely the Protestants of America and Britain are entitled to say, We shall send missionaries to you, since you send them to us. (Applause.) The toleration you get at London, Edinburgh, and New York, you must give at Rome. You distribute Dr. Milner's *End of Religious Controversy* among our people,—we must be allowed to distribute the Bible among yours. Indeed, it is to be considered whether duty does not require now that the Alps be crossed, and the conflict with Rome carried into Italy.

During the short visit I paid to the East, while in Greece and in Turkey, I obtained some knowledge of other parts of the foreign Church field. The missionaries who labour among the Eastern Churches are chiefly employed by the Episcopalians of England and America, and by the Congregational and Presbyterian bodies of the latter country. The American Episcopal missionaries, so far as I was able to learn, proceed very much upon the rule of doing nothing that is likely to give offence to the priesthood. The other missionaries, who are chiefly American also, while they feel it a duty to give no unnecessary offence, do not expect to be able to oppose destructive error, and to introduce the gospel and its vital influences, without incurring the wrath of persons so grossly superstitious and spiritually dead as the oriental priesthood, I may say, universally are. So far, as I heard, the missionaries, whose rule it is to give no offence, have succeeded in giving none; but, on the other hand, I am not aware that they have as yet succeeded, to any perceptible extent, in imbuing Eastern Christians with sound gospel views and an Evangelical spirit. The other American missionaries are unlike their fellow-countrymen. They have given offence,—they have irritated the priesthood. A remarkable instance of this fell under my observation. At Athens, I saw the Rev. Dr. King. Dr. King is a missionary of distinguished gifts and acquisitions, of great devotedness, and long experience. After labouring for some time in Palestine, seventeen years ago he was stationed at Athens, where he has since remained. We found Dr. King lying under sen-

tences of excommunication,—one by the Bishops of Greece, and one by the Patriarch of Constantinople and his clergy,—and both very recently pronounced, having been read to assembled multitudes in all the Greek churches. We found him also under process before the criminal court of the country, at the instance of the bishops. And we found him living in fear of his life. His house had been invaded in the night time; he had been knocked down and maltreated on the public streets by day. What had Dr. King done? He had taken an opportunity of representing that the Virgin Mary ought not to be worshipped, and published a little book of extracts from the Greek Fathers condemnatory of the practice. This was the missionary's crime. I shall never cease to remember our affecting interviews with that admirable man, from whom, indeed, we parted not without many prayers and tears. He declared that come what might, he was resolved, through grace, not to desert his post, and he besought me to ask for him the sympathy of the Free Church of Scotland. Almost the last words addressed to me by Mr. Lowndes, the well known and excellent missionary of the London Missionary Society, when parting with him at Malta,—his own daughter lying dead at the time,—were, “Don't forget poor Dr. King.” Moderator, I have done as they desired. But if the priesthood have been displeased, the missionaries have somewhat to comfort them. Not yet in the Greek Church, indeed, has any spiritual awakening appeared; but there has in the Armenian. Throughout Asia Minor Armenians have been asking the way to Zion, and a considerable number have been converted to God. The priesthood have taken the alarm and persecution has been raging. On our arrival at Smyrna, we found that the converted and evangelical Armenians there were just about to be publicly excommunicated; and when we reached Constantinople, we found that the Armenians there who had decidedly embraced the gospel, to the number, I think, of about a hundred and fifty, had already been excommunicated,—that three or four of them were in prison,—and that all of them were driven from their shops and places of abode and deprived of the means of subsistence. I had the privilege of seeing from eighteen to twenty of these interesting sufferers, who were sheltered for a time in the house of our missionary, Mr. Allan.

Lastly, there is the Jewish field. Although I visited but one of our stations, I had the singular advantage and happiness of travelling for a period of nearly five weeks in the company of our beloved brother and valuable missionary, Mr. Wingate, who, with his family, had resolved on visiting Constantinople. From many interesting conversations with Mr. and Mrs. Wingate, I became intimately acquainted with the history of our mission at Pesth, and was refreshed to know how graciously the Lord had owned his servants there, and blessed their work. I had also an opportunity not merely of knowing, but of seeing what had been done at Pesth, in an accomplished Irish barrister and his family, to whom Mr. Wingate introduced me at Florence. The gentleman I speak of, his lady, and their children, left Pesth about two years and a half ago; they are as decided and warm in the Christian profession as any I ever knew, and they rejoiced to tell me of their wondrous change, that it was at Pesth that it happened, and through the instrumentality of our missionaries. They were members of the Church of England; they are so still; but they are now also members of the mystical body of Christ. So great love did this Irish gentleman feel for Mr. Wingate, that he joined our party when we set out from Florence, and did not leave us till we embarked at Ancona

a fortnight thereafter. Our fellowship with him was of the sweetest kind, and it is very pleasant to me to look back upon the days we spent together. This is only one instance, out of not a few equally important and striking, where what may be called collateral benefit has resulted from the operations of the missions at Pesth. The mission at Constantinople was established a considerable time after that of Pesth; and without stopping to speak of its operations, which have been communicated to the Church from time to time in the Committees' Reports, &c., in the *Missionary Record*, I desire most emphatically to invite the attention of the Church to what I fear has been a failure on our part to do what we ought in regard to it. A more important or interesting sphere of evangelic effort for the benefit of the Jews, I am persuaded, does not exist. There are about 70,000 Jews, a number exceeding all those at our other stations put together. We fixed on it as one of our stations,—we said we would have a mission there,—and how, then, did we act? We sent to it a single missionary, our brother, Mr. Allan, and left him there alone, in that vast field, to superintend schools for Jewish children,—to overlook a dispensary for Jews,—to conduct an institution meant as a sort of asylum for inquirers,—to minister to Scottish residents, who naturally expect from him the ordinance of religion,—and to do the whole work of an evangelist specially appointed to preach the crucified Jesus to Israel. Mr. Wingate and I found our brother oppressed, and almost overwhelmed, under the duties he had to discharge; and we could not but agree that justice had not been done either to Mr. Allan or to the cause. I believe, Moderator, it is objectionable in any case,—that it is a thing which ought never to be done, if it can be avoided,—to place a single missionary on a foreign station; but to do so where the duties are so onerous, and the indispensable work so great, as to require at least five or six missionaries, is an error of a serious description indeed. I promised Mr. Allan that I would entreat the Church to send help to him; I have already submitted his claim to the Committee; and I would now most earnestly press it on the consideration of the General Assembly. Nor would I plead for Constantinople alone. We have other stations which imperatively need additional strength. Let the whole of the present exigency be apprehended, and courageously dealt with. Moderator, I understand that the Committee of the Jewish Scheme have it in view to lay before the Assembly a proposal, that several brethren, who have had some experience at home, and in whom the Church recognises an eminent measure of apostolic zeal, and the necessary acquirements and aptitude of gifts, should be invited to devote themselves to foreign service at the stations in the Jewish field, for a limited period,—perhaps for two, three, or five years. I shall only say of this proposal, may the Lord dispose the Assembly to receive it favourably; and may He incline his servants to submit the call of Providence with, “Here am I, send me,” and so go forth to the harvest for which labourers are so greatly required? (Mr. Gray sat down amid loud applause.)

Dr. WILSON expressed the great pleasure with which he had listened to the address of Mr. Gray, suggesting that they should turn their attention to the East. He moved that the Assembly return its thanks to Mr. Gray for the most interesting and valuable communication he had made to them.

Dr. DUNCAN seconded the motion, and stated that he held in his hand a communication in reference to this subject, received a few days ago from



Constantinople, which would be made public at another opportunity, either by being laid before the Assembly, or through the press. It contained, among other things, a retraction, drawn up by the Patriarch of Constantinople, to be signed by parties he had excommunicated; and also confession of faith, in reference to the same retraction, drawn up by the evangelical Armenians of Nicomedia.'

Dr. CANDLISH said, that the Assembly would be unanimous in the opinion that they were deeply indebted to Mr. Gray for the lucid statement he had just given. He thought it would be wrong to enter to-night into the wide field it opened up, but he would allude to two subjects particularly tempting. One was the state of Popery on the Continent, and particularly in Italy, and the question whether it was not the duty of the Protestant Churches here and America, not merely to warn their people of the advance and unchanged character of Popery, now so much lauded and befriended, and to resist that advance, but, in addition, to make a direct inroad into the territories blighted with its curse. The other topic referred to the evangelical societies and evangelical operations generally on the Continent. Both these subjects, he hoped, would receive due attention in the course of the present Assembly. He would propose that there be embodied in the motion an expression of congratulation to Mr. Gray, and their thankfulness to God for Mr. Gray's restoration to health. He should also propose that the custom which had crept in of late years of the Moderator constantly returning thanks to all and sundry who had statements to make to the Assembly, should be abandoned, except in the case of strangers; and that instead, the acknowledgement of services by themselves should be confined simply to a record in the minutes of Assembly.

Dr. M'FARLAN of Greenock supported the propositions of Dr. Candlish.

Mr. DUNLOP proposed that an expression of the Assembly's sympathy with Dr. King of Constantinople be also embodied in the deliverance.

Mr. MAXGILL CRICHTON said that by his admirable compilation, the Catechism of the Free Church, Mr. Gray had been doing more to spread and to confirm their principles during his absence, than almost any minister at home in the full exercise of his holy office.

The resolutions, with the additions proposed by Dr. Candlish and Mr. Dunlop, were then unanimously agreed to.

#### DIET FOR RELIGIOUS SERVICES.

An overture from the Synod of Merse and Teviotdale, recommending the Assembly to set apart a day for special religious services, was then read, when Dr. CANDLISH moved that a special diet for humiliation and prayer be held on Tuesday forenoon, the Assembly to be alone as in conference, and the remaining business of the day to correspond with those services. Agreed to.

Mr. BEGG stated that his Report of the visit he had paid to Canada and the United States, would be given when the Report of the Colonial committee would be given in next week.

#### CASE OF MR IRELAND.

The Assembly then took up a reference from the Presbytery of Paisley in the case of the Rev. Mr. Ireland. Mr. Macnaughtan of Paisley, Mr. Hutchinson of Johnston, and Mr. Henderson of Pollockshaws, appeared on the part of the Presbytery, but no appearance was made for Mr. Ireland. It appeared from the statement of Mr. Macnaughtan, that Mr. Ireland had

received a call to the Martyrs' Church, Paisley; but in the meantime owing to some proceedings on the part of Mr. Ireland, he had become amenable to the discipline of the Church; and on being taken to account therefore, he sent a letter to the Paisley Presbytery, renouncing all connection with the Free Church, having joined the Establishment; and this he did although he had only a short time before stated that he would rather put his head on the block than join such a Church. The Presbytery accordingly deprived him of his license, and declared his connection with the Martyrs' Church to be dissolved.

After some discussion it was agreed, on the motion of Dr. Cunningham, that the sentence of the Presbytery of Paisley should be affirmed, that Mr. Ireland should be declared fugitive from the discipline of the Church, and that he should be deprived of his license.

The Assembly then adjourned to meet in private conference on Saturday, at ten o'clock; and for the transaction of public business at twelve.

#### SATURDAY, MAY 23.

The Assembly met to-day at ten o'clock, and were engaged in private conference till twelve o'clock, in considering the qualifications of schoolmasters, and arrangements connected with the Home Mission.

#### TRANSLATION OF MR RETTIE.

The first public business taken up by the Assembly was an appeal by the Presbytery of Turriff against a judgement of the Presbytery of Orkney, in reference to the translation of Mr. Rettie to Drumblade. The following is an outline of the case:—In December last, a form of call in favour of the Rev. Adam Rettie, minister of the gospel at Evie and Rendall, in the Presbytery of Orkney, to be pastor of the congregation of Drumblade, was taken into consideration by the Presbytery of Turriff, within whose bounds Drumblade is situated. Ninety-nine signatures were then appended to the call; and dissents or objections being called for, none were given in. It was then moved, seconded, and unanimously agreed to, that the Presbytery sustain the call in its present state, while it was also recommended that it should lie for a few days with the session-clerk, for the signatures of parties who had been unable to attend the Presbytery, several of whom had made request to that effect. Commissioners were also appointed to prosecute the call to Mr. Rettie before the Presbytery of Orkney. Among the reasons assigned for the translation were, that Drumblade is situated in an important district, being in the immediate neighbourhood of Strathbogie, and adjoining to the parish of Huntly,—that the people of Drumblade almost wholly left the Establishment at the time of the Disruption, and joined the Free Church; and that at present there is a congregation of between four and five hundred stated worshippers; and that consequently it forms a charge of much importance and interest,—that latterly, from various circumstances which it is unnecessary particularly to detail, painful divisions have arisen in the congregation, not, however, on any doctrinal points, nor, in regard to their attachment to the Free Church and its principles,—that under such circumstances, it is highly desirable to have a minister of known piety, prudence, firmness, and experience, who might, under God, be instrumental in healing divisions, and in binding them together in the unity of the Spirit and bonds of peace,—and that Mr. Rettie seemed eminently fitted for the charge. On the call and other documents being laid by the commissioners on the table of the Presbytery of

Orkney, and afterwards put into the hands of Mr. Rettie, that gentleman expressed his willingness to accept the call, whereupon the Presbytery took the usual steps towards his translation. At the meeting of the Presbytery of Orkney, to which the congregation of Evie and Rendall were summoned to state their reasons, if they had any, why Mr. Rettie's translation should not proceed, a petition was given in on the part of the congregation, signed by 506 members and adherents, of whom 356 were members of the congregation, praying the Presbytery on no account to consent to the translation, and intimating their resolution to oppose it by every means in their power. In these circumstances, the Presbytery of Orkney, after mature deliberation, unanimously resolved, that as the claims of the congregation at Evie and Rendall were so superior to those of the congregation at Drumblade, they must refuse the translation. On this judgment being intimated to the parties, the commissioners from the Presbytery of Turriff protested against it, and appealed to the ensuing General Assembly. From a memorial which was presented to the Assembly in connection with the case, it appeared that the call to Mr. Rettie was ultimately signed in all, after being sustained by the Presbytery of Turriff, by six elders, eight deacons, and 333 members. The commissioners from the Presbytery of Orkney stated that the 333 members referred to in the memorial, ought to have been inserted as members and adherents. In these circumstances, the case came before the Assembly.

The commissioners for the Presbytery of Turriff were Mr. Manson and Mr. Balfour,—for the Presbytery of Orkney, Mr. Whyte and Mr. Logan.

On the Clerk asking if there was any appearance for the congregation of Drumblade, Mr. Macnaughtan of Paisley said that he had received a letter requesting him to represent their case. After some discussion as to the propriety of this course, it was agreed that as Mr. Macnaughtan would have an opportunity of stating the case for the congregation as a member, and as there could be no doubt that the Presbytery of Turriff would attend to it at the bar, Mr. Macnaughtan should not appear at the bar. Mr. Macnaughtan said that his own feeling was in favour of not appearing as a party at the bar, being contrary to rule. Having left the bar, the commissioners from the two Presbyteries addressed the Assembly.

On the part of the Presbytery of Turriff the translation was asked for, first, on the ground of the comparative importance of the two congregations, which stood very much upon an equality; secondly, on the ground that Mr. Rettie had declared his sense of duty in this matter in accepting the call; thirdly, on the ground of the divisions which had existed for some time in the congregation of Drumblade, which there was a prospect would be healed if this translation was allowed, and if not, there was a danger of their being farther prolonged; and lastly, on the strong and special ground that both this congregation and the Presbytery with which they were connected, had claims on the church because of the frequent translations of able pastors to which they had been exposed.

On the part of the Presbytery of Orkney, it was contended that the charge of Evie and Rendall was more important than that of Drumblade; that the Presbytery of Orkney had also frequently suffered from translations since the Disruption, and that great difficulty was experienced in inducing ministers to accept of charges in the north,—a feeling which would be overcome if they could only be prevailed upon to take the step

of proceeding northwards, from the kindness they would meet with from the Highland population. On these grounds, the commissioners from the Presbytery submitted that the Assembly had no other course than simply to dismiss the appeal, and to affirm the judgment of the Presbytery of Orkney.

The Moderator having asked Mr. Rettie if he had any wish to address the Assembly, Mr. Rettie said he endeavoured to give the call a serious, and, he trusted, a prayerful consideration. He felt that it was no light matter which he had to consider; and his resolution to accept the call from Drumbblade was, he trusted, not hastily formed. In the congregation of Evie and Rendall, at present under his charge, he could not but feel a very deep interest. He had laboured among them for a period of at least upwards of six years. They were a large congregation, and no light ground certainly could justify him in leaving them to take the oversight of another congregation, more especially when that congregation was smaller in respect of the numbers both of the members and adherents. But there were circumstances which have been alluded to, of a private nature, which under Providence, had existed for some time, which seemed to render it necessary for him to remove from Orkney. These circumstances were not so fully established at the time he received the call as they were now, although he was in possession of them. With this brief explanation, he would leave his case in the hands of the Assembly, praying that they might direct such a settlement of it as should be to the glory of God and the good of the Church.

Parties having been removed,

Dr. CANDLISH said that he did not think that the Assembly would be disposed at the present to come to any judgment in this case. From reading the documents, and hearing the pleading from the bar, he had no hesitation in saying that, on public grounds bearing on the general interests of the Church, he would at once move that the translation should not proceed. But the circumstances that were alluded to at the bar, which seemed to be of a private and somewhat delicate character, seemed to him to require that they should appoint a Committee to confer with Mr. Rettie, which Committee should report to the Assembly at a future diet. He would therefore move accordingly.

Mr. MACNAUGHTAN of Paisley said, that in agreeing to the motion of Dr. Candlish, he would like it to be understood that he did not preclude himself from stating the grounds on which he thought that the Church was bound, irrespective of these circumstances, to grant the translation.

The motion of Dr. Candlish was agreed to, and a Committee appointed.

Dr. P. MACFARLAN then stated the order of business as follows:—

*Monday forenoon.*—1st, All the cases that can be heard; 2d, to hear the deputation from England. *In the Evening.*—1st, Report of the Jewish Mission Committee; 2d, Report of the Continental Churches Deputation.

*Tuesday forenoon.*—1st, Private conference from eleven to one o'clock, —the subject of the conversation being the Home Mission and the litigation regarding *quoad sacra* churches; 2d, A special diet, also private, for devotional exercises in regard to the state of missions. *In the Evening.*—1st, Report on the State of Religion; 2d, Overtures anent Sabbath Observance; 3d, Overtures anent Discipline and cognate subjects.

*Wednesday forenoon.*—1st, Private meeting for conversation on the Sustentation Fund; 2d, Report of the Publication Committee; 3d, Overtures anent Christian Union, and Report of the Committee thereon.

*In the Evening.*—1st, Report on the Widows' Fund Scheme; and 2d, the resuming of the subject of Christian Union.

#### DEPUTATION FROM THE PRESBYTERIAN CHURCH IN IRELAND.

The MODERATOR having intimated that the Assembly were now prepared to hear the deputation from the Presbyterian Church in Ireland,

Dr. P. MACFARLAN said, he had to report that Mr. Henry Paul and himself were the only members of the deputation appointed by last Assembly to attend the General Assembly of the Presbyterian Church of Ireland, who fulfilled the appointment. This did not arise from any want of inclination on the part of the members, but from a variety of other causes. Dr. Smyth went a certain part of the way, and had to return in consequence of indisposition, while other members of the deputation had made preparations to go, but were prevented attending, as he had stated, from various causes. What he had mentioned accounted for the General Assembly of the Presbyterian Church in Ireland not being more numerously attended by the deputation: but he was happy to say, that in meeting with their friends in that Assembly, they had the satisfaction to hear many pleasing accounts respecting the prosperity of the Presbyterian Church in that country. The Irish missions, both home and foreign, appeared to be progressing in a satisfactory manner in regard to the extent of their operations, as well as the amount of contributions; and he hoped and trusted that the statement now to be made to them by the respected representatives of the General Assembly of the Presbyterian Church in Ireland, would be such as would prove gratifying to this Assembly, and call forth from them an expression of their cordial sympathy. Dr. McFarlan then introduced to the Assembly the Rev. Dr. Carlile, Moderator of the Irish General Assembly, with B. McCullough, Esq. an elder of that Church, who gave in a Commission, empowering them with others to attend this meeting of the General Assembly of the Free Church of Scotland, which Commission, with extract minutes of the Irish Assembly's proceedings in reference to the appearance of the Deputation of this Church at the meeting of that Assembly were read.

#### THE RELIGIOUS STATE OF IRELAND.

The Rev. Dr. CARLILE, Moderator of the General Assembly of the Presbyterian Church of Ireland, addressed the Assembly as follows:—Moderator, I appear before you, with my brethren of the deputation from the General Assembly of the Presbyterian Church in Ireland, to express the high gratification which the brotherly intercourse that has been established between the two Churches affords to us, to seek its continuance, and especially to endeavour to direct it to useful purpose. But as our General Assembly has spoken for itself on the subject, by a minute of its own, I beg to present a copy of that minute (which was here given in, and read by the Clerk.) Perhaps I may be permitted to say, that it affords to me, personally, unfeigned pleasure to appear before you as a deputation from our Church of Ireland, and the present Moderator of its Assembly, being a native of this country, and a licentiate of the Church of Scotland, as it stood thirty-six years ago. But I feel that we have no time to waste in congratulations on either side. A most momentous subject,—one which is deeply and urgently interesting, and equally so to both Churches—presses itself on our attention: I need scarcely say that I allude to the spiritual state of Ireland. It is a fact that threatens the safety of every Protestant institution in the empire, that these institutions exist in the neighbourhood of about 7,000,000 of Roman Catholics, crowded together, and straitened for means of subsistence and

who are thus constrained to spread themselves abroad in every direction, carrying with them the ignorance of the Word of God, and thus facilitate improvident habits, and loose conceptions of the sacredness of the Sabbath. There are within a circle with a radius of fifty miles from the spot on which we now stand at least 100,000 of them mingled with the native population of this country,—the children of both classes brought up together, and associating with one another; and it is unnecessary to trace what the effect of such an admixture must be on your Presbyterian people. Besides, the Roman Catholic body in Ireland are rising every day in political importance. They are rapidly acquiring wealth and intelligence, while they are increasing in numbers. Their influence is made to tell upon the Legislature with increasing force every succeeding year. And if they continue to accumulate the elements of political power, their influence will be felt in the councils of the nation more and more, in despite of every attempt to curb its control. It seems to be a lesson that we are slow in learning, that no mere political precautions, no system of tests, and oaths, and civil disabilities, will hold their ground against a changing tide of public opinion. The Roman Catholic religion was as firmly fixed in the constitution of every country in northern Europe as such legal enactments could fix it. But whenever the reformation came and changed the principles of the people, all these legal defences were swept away like cobwebs. And so will it be with all the guards and fences of a Protestant constitution, and its accompanying institutions, civil and sacred, if Roman Catholic influence acquires an ascendancy. Let Protestants then remember, that just in proportion to the advance of Roman Catholics in numbers, in intelligence, and in wealth, their institutions are brought into danger of corruption or subversion. How then is that danger to be met? Not by any direct attempts to prevent Roman Catholics from advancing in numbers, wealth, and intelligence. That was the policy of the ancient Egyptians with the Israelites. It is the policy of the slaveholding American States with their coloured population. Something like it was too long the policy of the British Government with the Roman Catholics of Ireland. But in all these cases it produced only wretchedness, and poverty, and crime. The only way of meeting the danger is to address ourselves to Roman Catholics themselves,—to reason with them,—to ply them with the Word of God,—to convince them of the truth of our principles and the excellency of our institutions, and thus to persuade them to unite with us in supporting both. I am persuaded that nothing but the vigorous use of the weapons which, as soldiers of Christ, God has put into our hands, can save these countries from being overrun, first with Popery, and then with infidelity. But, thanks be to God, the weapons of our warfare, although not carnal, are mighty, through God, to the pulling down of strongholds. But then it is a warfare in which, if we would succeed, we must engage with all our energy, and bring to it all our resources. The spiritual conquest of 7,000,000 of people is not to be accomplished by a succession of desultory skirmishes. Let our men of talent bring their minds to the task of examining attentively the necessity, the nature, and the extent of the enterprise. Let our men of wealth hold themselves in readiness to provide a suitable and adequate agency; and when we thus feel and show that we are in earnest, we shall be able to look with the confidence of faith to the great Head of the Church the Lord of Hosts, to lead us to victory. My wish, Moderator, is to avail myself of the present opportunity to bring this weighty subject distinctly and fully before you. You have had your Report respecting the state of Popery on the Continent—*you are to have, as I learned last night, your Report on the state of*

Popery in Canada; and if you will consent to regard the statement that I have to make as a Report on the state of Popery in Ireland, with suggestions as to the mode of dealing with it, you will bear with me the more patiently, although I should occupy some considerable portion of your time. The subject is unspeakably important as it regards the salvation of so many souls of men placed within your reach, and important to you as it regards the well-being of your own population, and the conservatism of your own institutions. In one point of view it more nearly concerns you than us. The station which it has pleased God to award to you—the more numerous population, and more extensive resources, under your influence,—perhaps devolve upon you a heavier responsibility with respect to the Roman Catholics of Ireland, than that which lies upon us.

As I shall have occasion to make statements respecting the condition of the people of Ireland, particularly the Roman Catholics, perhaps you will indulge me while I say a few words respecting my own history, not, I trust, in an egotistical spirit, but as you receive recitals of the journeys of your deputies in foreign countries, to satisfy you with respect to my means of information. I have resided in Ireland, with the exception of transient visits to this country, since the year 1812. In 1813 I was ordained as a colleague in one of the most prominent Presbyterian congregations in Ireland,—the Scots Church in Mary's Abbey, Dublin. Being in a collegiate charge, and the congregation not very extensive, I began to look abroad upon the general state of the country, and very soon felt that the great object to which every Christian man in Ireland should direct his attention, was the enlightening of its Roman Catholic people, and held myself in readiness to aid in any measure that which might seem well calculated to effect that object. In connection with the congregation there was a charity boarding school, in which thirty children, many of them Roman Catholics, were lodged, clothed, and fed, educated as Presbyterians, and apprenticed to trades. I had the principal superintendence of the school for about nine years, by which I was enabled to form an estimate of the value of all such operations in enlightening Roman Catholics. Soon after my ordination, I was invited to aid in conducting an Evangelical Society, the object of which was to support a system of itinerant preaching, and also the establishment of congregations in the south and western districts of the country. I became one of its secretaries, was at the centre of its correspondence, and edited a religious periodical in connection with it. I was thus enabled to form some judgment of what might be effected towards the enlightening of Roman Catholics by itinerant preaching, or the establishment of Protestant congregations. (Hear, hear.) Soon after this, I was invited to be a member of the Committee of the Sunday School for Ireland, then in its infancy, and had my full share in arranging and conducting its business, and having its correspondence with all parts of the island continually brought under my review, and thus the means of observing the effect of the Sunday school system, its successes, and its failures. I continued in connection with this Committee till I was called away to assist in establishing a Religious Tract and Book Society on an extensive scale, and had thereby an opportunity of observing what might be expected from Sunday-schools, and the composition and distribution of tracts. In 1818 I was elected one of the Secretaries of the Hibernian Bible Society. Being thus at the centre of the correspondence of that Society, and frequently employed on its deputations, I had abundant opportunities of appreciating the difficulties that lay in the way of the circulation of the Scriptures among Roman Catholics, and the amount of effort that might be expected from such societies. About the year 1825 I became painfully im-

pressed with the conviction, that all their operations were failing to reach the Roman Catholic mind of Ireland. I could not but believe that much good was done by the ministration of the Word of God in so great a variety of forms; still no visible striking effect seemed to be produced, nor even much sensation. These various societies were pursuing their different objects usually in silence, which made us fear that their operations were greatly confined to Protestants: and it occurred to me that a more direct agency was wanted to operate upon the minds of Roman Catholics. I reflected on the mode by which the gospel was brought before the minds of many people as hostile to it as Roman Catholics; and I became persuaded that what was required was a mission, conducted on the same principles, and with the same agencies, with foreign missions. I drew up a memorial on the subject, and circulated it. I came over to Scotland to endeavour to persuade some of my zealous countrymen to form such a mission, and prosecute it with energy; but, although the plan was very generally approved, I utterly failed in persuading any number of persons to adopt the enterprise as their own, and to bring to it the zeal, and energy, and liberality with which foreign missions have been prosecuted. About the year 1829, the late excellent Mr. Naismith visited us from Glasgow, for the purpose of establishing City missions. I wished to engage him in a more general mission to Roman Catholics, and should have hoped for much from his energy; but he seemed to regard himself as especially called to travel from place to place for the purpose of establishing city or town missions, and I sent him what aid I could in the execution of his own plans in Dublin. In 1831 I was unexpectedly called by Government to take part in carrying into effect the national system of education for Ireland; and partly receiving the call as one to aid in conducting a mere civil institution, as if it had been a call to aid in making arrangements for the instruction of the inmates of a poor house, or a prison, or an hospital supported by Government, and bound to introduce into it as much of what was scriptural as my influence and exertions could make way for, and partly because I hoped that by means of it some amount of scriptural knowledge might be introduced among Roman Catholics with their own full consent, I accepted the call, and with all the energy that I possessed, endeavoured to render it available for that object. I was chiefly instrumental in procuring the distinct recognition of the great principle, that the religious instruction to be received by the children was to be determined by their parents, and not by any direct claim of the clergy of any church upon them—the recognition of which principle brought down upon the system the determined hostility of the Roman Catholic Archbishop of Tuam and his partizans, which has not ceased till the present hour. I superintended the compilation of all its school-books, formed the plan of them, appointed the persons who should find and arrange the materials, read everything proposed for them, rejected much, wrote some parts myself, prepared the lessons from Scripture, selected the books of sacred poetry, procured the sanction of my fellow Commissioners for these books, and carried them through the press. I served in this capacity for seven years, which I regard as a peculiarly important period of my life, as giving me much insight into the state of the Roman Catholic mind of Ireland. During the earlier part of this period, I was placed by the Earl Grey's Government upon the Commission of Poor Law Enquiry, where I had opportunity of becoming acquainted with every subject connected with the temporal circumstances of the poor of Ireland, and drew up a plan for relieving the poor, which received the approbation of a large majority of the Commissioners, and which has been repeatedly referred to in the *Edin-*



*burgh Review*, as establishing an argument which the reviewers were disposed to regard as unanswerable,—the only form of a poor-law applicable to Ireland, but which was thrown aside and trampled under foot, to make way for the monstrous workhouse system of England. In 1838 I resigned my connection with the Board of Education; and, what appears to me to be a very extraordinary interposition of Providence, almost immediately afterwards, a congregation in the heart of Ireland, consisting of persons who had abandoned the Church of Rome, offered itself spontaneously to the Presbytery of Dublin, of which I was, and still am, a member. As the people were poor, and unable to contribute to any extent towards the support of a minister among them, and as there was no prospect of a congregation so circumstanced receiving Government aid, I strongly recommended to the congregation of the Scots church in Dublin to adopt it as a part of itself, and depute one of its ministers to take the oversight of it, intimating that I was ready either to go on that mission, or to remain in Dublin, and let my colleague go, but urging some reasons why it would be more expedient that he should remain in Dublin, and that I should be deputed to the station in the country. This proposal was, after some little difficulty and delay, acceded to; and since the latter end of 1839, I have resided in Parsonstown or Birr, a town of about 7000 inhabitants, in the centre of Ireland, within five miles of the river Shannon, and within a few paces of the most disturbed district of Tipperary, ministering the Word of God to a small congregation of poor persons, who had been Roman Catholics, and superintending missionary operations to the Roman Catholics in the vicinity.

I have thus given a brief view of the history of my public life in Ireland. It is painful to me to speak so much of myself; but having the example of the Apostle Paul, who stated at length his personal claims to the confidence of those to whom he addressed himself, I did not conceive that I was at liberty, in endeavouring to lay before you a subject of such vast importance in the spiritual regeneration of seven millions of people living in your vicinity, to forego any claim whatever that I might possess to your patient attention. I now proceed to my main object. Our first duty will be to take a survey of the ground which I am to urge you to occupy. The population of Ireland, as you are all aware, was in 1841 above 8,000,000, of whom, in round numbers, nearly 7,000,000 are Roman Catholics. Of these, it has been calculated that about 3,000,000 speak the Irish language, but not exclusively, a large proportion of them speaking also English. The remaining 4,000,000, or upwards, speak English exclusively, and these form by much the most intelligent and influential portion of the Irish people. The Irish language has scarcely any printed literature except the sacred Scriptures, with which comparatively, few of the people are acquainted. Indeed, few of them are capable of reading the Scriptures in Irish; for while multitudes speak that language, few are taught to read it. No newspaper is printed in that language, so that the people who use it exclusively can derive their acquaintance of passing events only by the reports of those who read English. But those who read English have access to the whole range of English literature, both standard and ephemeral. In point of influence, the English speaking people of Ireland hold even a higher relative position to those who speak only Irish, than the Lowland Scotch do to those who understand only the Gaelic. It is unnecessary to give any description of the spiritual state of the Roman Catholic people of Ireland. I address an Assembly that is sufficiently alive to the errors of Popery, who know that it is what the Apostle designated it, when its spirit had just begun to work,—another gospel from that which he preached, which yet was not another, but a per-

version of the gospel of Christ. It is not a direct opposition to Christ, as infidelity and Socinianism are; but, according to what is perhaps the proper interpretation of the word Antichrist, it is a substitution for Christ in every part of His work, His Word, His sacrifice, His intercession, His law, His authority, His spirit, His ordinances, and a substitution for all our duties towards Him,—for faith, for love, for obedience, for prayer, in short, for His whole mediation on the part of God towards man, and on the part of man towards God. I do not mean to deny that there is such a glimmering light remaining among the principles and practices of the Church of Rome, as might render it possible for a Roman Catholic to find his way to Christ and to salvation; but I do say, that truth is so interwoven and confounded with error in the system, that the very light which it possesses produces upon the minds of its votaries a bewildering effect, that makes the very light that is in them to be as darkness. But you are not to imagine that Roman Catholics are in all things alike even in respect to their religion. One fatal mistake in teaching them has been to view any one exhibition of religious character, either in the clergy or the people, as specimens of the whole. In regard to that point which it is of most importance for us to know, namely, the nature of the hold which their religion has upon their minds, it is extremely various. They may, in a general view of them, be divided into three classes. There is one class over whom their religion itself possesses the power of a blind and sullen superstition, who have scarcely emerged from the darkness of the middle ages, and who would fill Ireland, if they could, with a domineering priesthood and a priest-ridden people,—with processions and monks, and begging friars and holy nuns; and perhaps would have little scruple to providing the dungeons and lighting up the Inquisition fires of Spain and Portugal. One of the bishops, who seems to aspire to be the leader of this party, has unblushingly announced his opinion, that faith is more allied to ignorance than to knowledge; and in his view of faith he is right. He means faith, not in the Lord Jesus Christ, but faith in the Church. If he meant faith in Christ, he could not but see that the people, in order to believe in Christ, must know something of Him, who he is, what he has done, what he is able and what he has promised to do for those who believe on Him. But faith in the Church requires no other knowledge than the knowledge of the road to the chapel and to the priest's house,—of the person of the priest, and of as much of his language as will render his commands intelligible. The leaders of this party are a portion of the clergy, with a considerable number of lay brother Carmelites and others,—their adherents are as might be expected, the poorest and most ignorant of the people. Another class, and these, I think, if not more numerous, much more influential than the former, consists of those who, while they are attached to the Romish Church, are disposed to bring its doctrines and practices as much into conformity with the light and intelligence of the nineteenth century as they will bear. Many of them hold modified opinions of the nature and the authority of tradition, of transubstantiation, of the power of the priesthood, and other points upon which extreme opinions will not bear the light of day. The general strain of the conversation of these persons, when it turns on religion, is to convince Protestants that their religion is not so far removed from Protestantism as they might imagine, and that many of the absurdities and peculiarities that are ascribed to the Church of Rome, its intelligent adherents repudiate. Nor have I found any reason to suspect the sincerity of these persons, many of whom are of highly respectable and honourable character. One evidence of the existence and

influence of this class is, that almost every succeeding edition of the Douay version of the Scriptures has been made to approximate more and more nearly to the standard English version,—that many of the notes, especially those which were most offensive to Protestants, have been removed, and that the few that are retained are chiefly explanatory, or introduced for the purpose of saving certain points of Roman Catholic doctrine, on which the text might appear to look unfavourably. To this class belong some of the bishops, and of the more moderate of the inferior clergy, many also of the Roman Catholic aristocracy, and educated men who have given attention to religious subjects. The third class consists of those who are Roman Catholics more in politics than religion. Their feelings on the subject of religion consist more in hostility to the religion of England, in connection with everything that is English, than in any reverence for the dogmas or the formularies of the Church of Rome. Among them there is a vast and growing amount of infidelity. This is the ruling Roman Catholic party in Ireland at present. Under Mr. O'Connell it has driven out the more moderate party from almost all political influence. A considerable number of the clergy belong to it, and those who do not, are greatly under its control. I have learned from the highest Roman Catholic authority, that the collecting of the impost for Mr. O'Connell, called the rent, in places of worship, was contrary to the wishes of many of the clergy; but that it was forced upon them by the political violence and determination of the people. This party consists chiefly of persons of the middling and working classes, headed by a comparatively small number of persons of a rather higher rank. Some of the clergy who belong to it are reported to be its most vigorous and violent party writers. Connected with this subject is the nature and extent of the power of the Roman Catholic clergy, about which much error is prevalent even in high quarters, as the measures of Government to conciliate the Roman Catholic people abundantly testify. We may say at once, that the old constitution of the Roman Catholic Church, by which the chief power was supposed to be centred in the Pope, to emanate from him to the bishops, and from them to the inferior clergy, by whom it was brought to bear upon the people, is utterly overturned, at least for the present. In Ireland the chief power is now in the hands of the people themselves, who, in all public measures, control both the inferior clergy and the bishops. The question of the true seat of authority even in ecclesiastical matters, was set at rest when a proposal was made, many years ago, to grant to the British Government a *veto* on the appointment of the bishops as the price of emancipation. The Pope had given his consent to it; many of the bishops had signified their willingness to acquiesce in the recommendation of the Pope; but the people, under the direction of Mr. O'Connell, who was then rising into notice, rejected it. He denounced, in no very measured terms, any bishop that would dare to permit a Protestant Government to interfere in the ecclesiastical arrangements of the Roman Catholic Church, declaring that any who did so would soon have fewer adherents than the Castle bishops, as he chose to designate the bishops of the Established Church. The result was, that when the bishops met in conclave to deliberate on the subject, so strongly was the popular voice made to bear upon them, that even those bishops who had intimated their willingness to follow the recommendation of the Pope, found themselves under the necessity of giving their names to a strong protest against the proposed measure, in which they plainly intimated, that even if the Pope did recommend it, they would oppose it, as arising from the Pope's

ignorance of the state of the Church in Ireland, and ruinous to its interests. In the wilds of Connaught and the western parts of Munster, and also in the less enlightened parts of Leinster and Ulster, many priests still wield considerable power, founded on the superstitious dread of the people; but in the more enlightened districts of the country, the power of the priest depends very much on his acting along with the political party, and following, or at least not resisting, popular movements. In these districts, the power of the priest is somewhat like the power vested in the leaders of a combination of workmen. It seems to be almost absolute so long as it leads the people in the way in which they are determined to be led; but which he instantly loses, if he attempts to lead them in an opposite direction. The Roman Catholic clergy have sometimes for example, appeared to exert great influence at the election of Members of Parliament; but this influence has always been exerted on the side of the popular candidate. In such circumstances, the political party find the clergy to be very useful coadjutors, because they can aid them by addresses from the altar, and by bringing motives to bear on individuals which they find it difficult to resist; but if any of them espouse the cause of an unpopular candidate, he instantly finds his power reduced to nothing. At an election at Waterford, for example, the people hooted, and even spat upon one of their bishops as he passed through the streets, because he had voted for the candidate opposed by the political party of Roman Catholics. Another bishop was lately assailed by a mob in the county of Tipperary, who threatened to drag him out of his carriage, and probably would have done so, had he not made his escape, because he was understood to have acquiesced in an unpopular movement proposed by Government. Very lately, a priest in the neighbourhood of Parsonstown addressed the people from the altar against their combinations, and the murders which were perpetrated in connection with them. The consequence was, that when he came out of the chapel, he was assailed by a number of young men; and had he not been protected and taken into a house by the older men, he would in all probability have been very roughly handled, if not murdered. When the priest goes along with the political party, and is otherwise popular, then that party, which is strong everywhere, forms a sort of police for him, to bring him intelligence, and to carry his orders into effect; and, in such circumstances they will obey him in many things which have no direct relation to politics, such as preventing children attending any school but his own,—preventing people from reading the Bible, or having it read; and when he is thus aided, his police is so effective, that scarcely any old woman in the obscurest nook in his parish can sit down to read her Bible without feeling herself to be brought into collision with her neighbours and with him. When he is not aided by the politicians, his power among the English speaking Roman Catholics is comparatively small.

The great obstacle to the introduction of the Gospel among the Roman Catholics of Ireland consists, I lament to say, in the unscriptural and most unchristian measures that were adopted for the purpose of introducing the doctrines, or rather the ceremonies, of the Reformed Episcopal Church of England after the reformation and the continuance of these measures to a comparatively recent period. We are prone to think that Popery necessarily shuts the minds of its votaries against the truth; and, doubtless it has that tendency. But we forget that the truth of the Word of God never spread among any people with such rapidity as it did among the Roman Catholic people of the north of Europe and Britain at the Re-

formation. It went over the face of these countries with the sweeping power and swiftness of a conflagration ; and nothing prevented it from penetrating and pervading the south of Europe, but the most furious and sanguinary measures resorted to, not by the people, but by their civil and ecclesiastical rulers, and carried into effect by interested writers and a hired soldiery. The wars which unhappily arose out of the Reformation in the north of Europe and Britain, put an effectual stop to its progress there. The two parties were placed in hostile array against one another ; and the one was as much disqualified for communicating the truth as the other was for maintaining it. And it required the agitations and struggles of the French Revolution, and the wars of Bonaparte, in which all religious institutions were disregarded, and Protestants and Roman Catholics were mingled together in the armies on both sides of these fearful conflicts, to obliterate the old animosities, and to re-open the minds of Roman Catholics to receive the truth from enlightened Protestants, who might be disposed to bring it to them. Even the adventitious importance imparted to the notion of military glory, and the intense degree with which that phantom was pursued, tended to produce the same effect. And now, accordingly, we see that, almost immediately after the cessation of the temporary delirium of Europe, and its return, exhausted and wearied, to a state of rest, the truths of the gospel again begin to assume their energy, and to spread with their former rapidity among the Roman Catholic people of Germany and France. Unhappily all the contests that have taken place in Ireland have followed the old religious party division of Protestant and Roman Catholic. In the rebellion of 1798 there was an appearance of an amalgamation of the revolutionary Protestants of the north with the Roman Catholics of the south, but it soon lost its character of a struggle for political liberty, and fell into the old channel of a contest between Roman Catholics and Protestants for ascendancy. Still the rise of what is called a liberal Protestant party in Ireland, although partaking of the infidelity of the French Revolution, has done something towards convincing the Roman Catholics that it is not doctrinal, but political Protestantism, that is the implacable enemy of their civil rights. We are however, constrained, notwithstanding these modifications, to repeat our assertion, that we regard the recollection of the insults and injuries which Roman Catholics have sustained, for the purpose of compelling or bribing them to become Protestants, as the chief obstacles to the progress of the truth among them. When the Reformation was spreading over England and Scotland, no attempt was made to instruct the people of Ireland. The first communication of the Reformation to them was an order from the Queen's majesty to the clergy of the kingdom, to discontinue the Latin ritual, and to adopt the ritual of the Church of England ; and also to acknowledge her, instead of the Pope, as the head of their Church. A corresponding order came, requiring the people to attend the parish churches after their alterations, as usual. And when both clergy and people, with some exceptions, revolted against this unwarrantable exercise of authority over their consciences, measures of no very lenient kind were adopted to force their compliance. It is painful to trace the history of these attempts, to crush Popery by mere force, and of the fearful retaliations which they provoked, down till the period of the penal code, which was as persecuting in its spirit, and as diabolically ingenious in harassing its victims, as the penal enactments of any Roman Catholic State in Europe, with the sole exception of the infernal Inquisition, which stands prominently forward on the platform of the history of man,

as the very emblem of hell,—the manifestation upon this upper world, of Satan's dark and dreadful kingdom beneath. This penal code continued to goad, and annoy, and excite the Roman Catholic people of Ireland to so late a period as the reign of George III., when it began to be gradually relaxed. One most lamentable, and yet most instructive effect of it, was to make, in consequence of its prohibiting any Roman Catholic to be a teacher, education itself a mode of disgrace among the poor of Ireland. I was informed, about the time of my going to Ireland, that if any one had directed a hackney coachman to drive him to a particular number in any street, the man might have turned round upon him and told him, with a scowl, "What do I know about your numbers? Do you suppose I was brought up at a charity school?" (Laughter.) Protestants are sometimes incredulous about the enormities that have been perpetrated in the name of Protestantism. But with you there should be no such incredulity. Why should you find it difficult to believe that the same party that devastated Scotland with fire and blood for twenty-eight long years, for the purpose of forcing upon it a Protestant Episcopal Establishment, should have devastated Ireland for a much longer period for the same purpose? The answer, that is sometimes made is, that it was the spirit of Popery that persecuted, which was not altogether extinguished in the Protestant Churches. But that is not exactly the truth of the case. The Church of Rome persecuted, but it did not invent persecution for religion. The Jews persecuted; heathens of every name have persecuted; Mahomedans persecute; the Greek and Armenian Churches persecute, as well as the Church of Rome. Persecution is the spirit, not of Popery, but of Satan and of the world. Give to worldly men wealth and honours, and put a sword into their hand wherewith to defend them, and whether they be laymen or ecclesiastics, statesmen, soldiers, merchants, Roman Catholics, or Protestants, they will have little hesitation in using it. It is not from Popery that we have to ask protection, but from the world in all its sections. But these, it may be said, are old stories; why revive them now? I do not revive them. They still live in the memories of the Roman Catholic people of Ireland, and form the chief causes of the violence which they sometimes manifest when any attempt is made to enlighten them. You have your stories of persecution and martyrdom, which you are not very willing should be effaced from the minds of your people, and which, even at the present day, contributes to sustain their dislike of the Episcopal form of Church government. The injuries and the insults of the penal code are of much more recent date than the persecutions of the Presbyterian Church in the reign of Charles II. If you can point to localities rendered sacred to you by the martyrdom of holy men who fell under the hands of a ruthless soldiery, or under the inhuman decrees of more ruthless judges, the Irish people have also their memorials of similar scenes of injustice and barbarity perpetrated in the name of Protestantism. And when I have witnessed their menacing gestures, and heard their yells and execrations, at the very sight of persons who were seeking to enlighten them, I have sometimes felt more disposed to take shame to myself than to blame them, and have been constrained to say, This is not mere Popery, but Popery goaded and rendered frantic by insult and injury,—not the mere disease, but the frightful exacerbation of the disease by the absurd social treatment to which the patient has been subjected. The chief reason that has induced me to bring forward the topic of the injuries which the Roman Catholics of Ireland have sustained from persons assuming our names, and avowedly for the purpose of propagating our principles, is, that it may modify the feelings with which you contemplate the spiritual deadness of

Ireland, and the measures that we should adopt for enlightening it. The recollection of these things should humble us, and enable us to address Roman Catholics, not in a tone of superiority, but as fellow-sinners, seeking to make them acquainted with the means by which we hope to escape the doom to which our sins have exposed us, and persuading them to accompany us to the same fountain of salvation. It should make us feel, that although as Protestants we have much for which we ought to be thankful, yet we have nothing to boast of. It should render us more in earnest, more disinterested, more diligent in our endeavours to enlighten them, seeing that there are great injuries which have been inflicted on them in our names, to be compensated, and great errors to be retrieved. And when we may encounter violent and unreasonable opposition, it should induce us to bear it meekly and humbly, and to seek calmly and sedulously to remove the prejudices which the mistakes of other persons have created against us. It should constrain us to waive all contests and controversies with them about the superiority of our churches to theirs, and to confine ourselves to the sole object of endeavouring to bring them to Jesus Christ, that they may be saved.

I have thus stated the chief difficulties that lie in the way of the evangelizing of Ireland. Let us now turn to a pleasanter part of our subject, namely, our encouragements to attempt it. I have shown that the treatment to which Roman Catholics have been subjected is sufficient to account for a great amount of prejudice and bigotry; but I have to say that it does not appear to me that bigotry and prejudice exist among the people to the extent that might be expected. Let me notice some pleasing evidences of the fact. When the Sunday School Society was instituted, the general strain of its correspondence from every part of the country indicated that wherever a Sunday School was opened, to be taught by Protestants, and to be taught the Word of God, from the Protestant version of the Scriptures, the impulse on the minds of the people was, instantly to fill it with children. Now, I cannot regard a people as outrageously prejudiced and bigoted against us, who manifest a disposition to entrust us with the education—even the religious education—of their children. It is true, that the clergy afterwards succeeded in inducing many parents to withdraw their children from these schools; but that does not prove that the people were bigoted and prejudiced. The clergy have doubtless an apparent interest in preventing the people from receiving Protestant instruction, and it would be very extraordinary if they did not succeed to some extent. Yet the fact that the people are disposed to send their children to such schools, and the additional fact that, although the hostility of the Romish clergy to such schools is universally known, a very considerable number of Roman Catholic children continue to attend them, indicates, it appears to me, a very extraordinary amount of liberal feeling on the part of the people. Many Roman Catholic children also were educated in the schools connected with the Kildare Place Society, which required that the Scriptures should be read in its schools, and which was entirely under Protestant management. Many of these children were also withdrawn from that Society by the influence of the clergy; yet a very considerable number remain in schools, the teachers of which are trained by that Society. And I believe that both the power and the anxiety of the Romish clergy to withdraw children from the schools of the Sunday School Society and from the Kildare Place Schools, were greatly increased by the extreme imprudence of some Protestants, who most unnecessarily connected them with political movements. For example, the number of Roman Catholic

children attending these Protestant schools, in despite, as it was always stated, of the influence of the priests, was pleaded in Parliament as a reason for withholding emancipation from the Roman Catholic people, on the ground that the power of the Church of Rome in Ireland was breaking down, and that the people would soon become generally Protestant. The effect of this plea was two-fold,—it roused the Roman Catholic clergy, for the purpose of vindicating their authority, to more determined, vigorous measures, for preventing the children of their people from attending any schools taught by Protestants, and it enlisted the whole of the political party of the Roman Catholics in the crusade against the schools. Those intent on their own objects had not discovered that the schools had any bearing against them, and had been letting them alone; but when the schools were placed in opposition to their political enterprises, they instantly turned upon them. Mr. O'Connell denounced them at his Association meetings, and afterwards in Parliament; and that was the true reason of the withdrawal of the Government grant from the Kildare Place Society, and one great cause of the diminished number of Roman Catholic pupils attending Protestant schools. This is a blunder that has been repeated on several occasions. An accession of a few people to the Established Church from the Church of Rome, that took place at Cavan, was also pleaded in the House of Lords as a reason for withholding emancipation; and, more recently, the number of persons learning to read the Irish Scriptures, in connection with the Irish Society, was pleaded in the House of Commons as a reason for not interfering with the tythe system in Ireland. The persons who used these arguments were professedly friends of the movements which they were thus dragging into a most inauspicious connection, for no enemy could have done more to arrest them. As another indication that there is much less bigotry among the people than might be expected, I would mention, that the reason which very many of them give for declining to permit Scripture readers to read to them, or for sending their children to schools where the Scripture is read, is not their own objection to the reading of the Scripture, or to the schools, but the prohibition of the clergy. Many of them express their regret that the clergy oppose the reading or teaching of the Scriptures,—many do not hesitate to say that they are wrong,—many submit to their authority with great reluctance, and not from any superstitious dread of their spiritual power, but, as I have already explained, lest they should denounce them from the altar, and expose them to the enmity of their neighbours,—lest, as they express it, they should make a holy show of them; while a considerable number receive the Scripture readers, and send their children to scriptural schools, in the teeth of all the opposition that they can give to them. In the mission with which I have been for some years connected, our Scripture readers have been received every succeeding year by upwards of 400 Roman Catholic families. And one Scripture reader, who was stationed in a neighbouring town in January last, has been already received by upwards of 200 families, of whom at least two-thirds are Roman Catholics. Another very great advantage that we possess in addressing Roman Catholics is, that they are generally impressed with the importance and sacredness of religion. We do not often encounter among them the scowling, contemptuous opposition of infidels, nor the cool haughty indifference of nominal Protestants. They may be prejudiced against us and against our books, but they have a deep veneration for Christianity. They are fearfully in the dark as to the true nature of Christianity; but every thing connected in their minds with Christianity, such as the Church and its ordinances, the Saviour, the Virgin Mary, the apostles and saints,



the Scriptures, they regard with reverence. We have said they regard the Scriptures with reverence. The objections which they have been taught to make to the reading of the Scriptures are founded on this reverence. They are taught to regard the Bible as too holy a book to be handled by ignorant persons, and especially by children. They are taught that they are in danger, if they read it, or listen to it, of misunderstanding it, and drawing perverted meanings from it. Some of the clergy have indeed proceeded so far in their opposition to the Bible as to denounce it as a bad book, and even to destroy copies of it which they may have found among their people; but they have not carried the minds of the people along with them in that violence. Some of the people treat the allegation that they have done so as a slander; when they are convinced of the truth of it they are ashamed of it, and dislike speaking of it, or express their astonishment that any priest should do so, and often mention other priests who encourage the reading of the Scriptures. The chief objections that we find made to the reading of our Bible are founded on the difference of the translation, or on the employment of Protestants to read it or to teach it. But these are objections which, in very many instances, it is not difficult to overcome. Such, I believe, is the state of the Roman Catholic mind of Ireland at the present moment, that if the clergy were freely to permit the reading of the Scriptures, even the authorised version, tens of thousands would avail themselves of the privilege; and that, if any Roman Catholic clergyman, especially any bishop, were to take a decisive stand on that point, and encourage the people to read the Scriptures, he would be the most popular clergyman in Ireland. I do not speak altogether by conjecture. The Rev. Mr. Mathews, the great temperance advocate, has addressed a letter to the members of his temperance,—Total Abstinence,—Society, recommending to them the reading of the Word of God. I printed his letter on a placard, and had them posted up in public places; and they were permitted to remain for weeks without being taken down or obliterated. I have circulated copies of it in the form of a small tract; and I have never heard any censure pronounced upon him. On the contrary, I believe that wherever his letter is known, it has increased the reverence and affection with which the people regard him; and has, as I know, overcome the scruples of many to read the Scriptures or to listen to them. The chief obstacle, then, to the spread of the Gospel in Ireland is, as might be expected, the influence and opposition of the Roman Catholic priesthood. But then it is to be remembered that all the Roman Catholic clergy are not alike, either in their disposition or their power to resist the truth. When a priest succeeds in breaking up a school, or putting a stop to any other operation for the enlightening of the people, the general cry is, You see what they are; you see what they can do; there is no use in attempting to resist them. But many priests are not disposed to give much opposition to the progress of the truth among their people. A lady in the neighbourhood of Birr mentioned to me that she visited frequently an old Roman Catholic woman on her death-bed, read the Scriptures to her and taught her the way of salvation by faith in Jesus Christ. Some of the neighbours were occasionally present during her visits, and some of them told the priest what was going on. He asked them, as they reported the matter to her, what she taught them. They said she told them not to trust in saints or angels, or in the Virgin Mary, but in Christ alone. "Did she tell you," he asked again, "to go to any particular place of worship?" "No," they said; "she told us only not to trust in saints or angels, or in the Virgin Mary, but in Christ." "Well," said he, "she was quite right;

and you should be very thankful that God has sent a lady among you who can teach you so well ; and I should be very glad to be acquainted with her." Now, I am persuaded that this is not a solitary instance among the Roman Catholic clergy, of a disposition to receive and encourage the entrance of a pure gospel. We are prone to suppose that, having a direct interest in upholding the dogmas and practices of their Church, it would be foolish to expect any sanction or co-operation from them. But they have understandings and consciences as we have ; and if more pains were bestowed to leaven their minds and to cultivate intercourse with them, perhaps, as in the ancient days, we might see a great company of the priests become obedient to the faith. The great leaders of the Reformation, and those who at the present moment in Germany are taking the lead in emancipating the people from the thralldom of Rome be it remembered, are not laymen, but Roman Catholic clergymen. And thus even if all the Roman Catholic clergymen were alike hostile to the truth, they have not all the same power. Some, from various causes, are unpopular,—some are indolent, or, having heavy parochial duties to perform, are not disposed to go much out of their way to oppose operations that may be commenced in their parishes. Besides, incidents are taking place from time to time which tend to set Roman Catholics at liberty from the domination of the priests, and to open their minds to instruction ; and if there were persons present to watch these incidents, and take advantage of them, they might often be turned to great account. For example, in 1817 there was a meeting held in Cavan, of Roman Catholics, for the purpose of reforming abuses in their own Church ; and the language that was used was as determined and vigorous in denouncing certain corruptions that had crept in, particularly priests pretending to work miracles, as the language used by Luther, or recently by Ronge. But there were no persons present to watch the movement, or to take advantage of it, and it passed away without producing any permanent effect. A few days ago a contest took place between one of the priests of Parsonstown and his ecclesiastical superiors, which ended in his renouncing their authority, and in which movement he carried a large body of the people along with him. His cousin, who was officiating as a priest in the neighbourhood, and whose mind had been partially opened to the errors and corruptions of the Church of Rome, proposed to join him, which he was permitted to do. This led to the opening of the Scriptures to the people, and the two cousins, the Messrs. Crotty, proceeded to make some reforms in their doctrine and worship. If they had been taken up by enlightened Protestants at this period, the results might have been much more extensive and important ; but they were left to themselves,—they committed many mistakes, and multitudes of their people left them. The remnant then, of their own accord, placed themselves in connection with the Presbyterian Church, and the result has been, that a considerable number of individuals (of those who have died and those who are still living, about thirty) have afforded as satisfactory evidences of conversion as any persons that I met with in the whole course of my ministry ; a considerable number more, both of those who have died and of those that still live, have been perfectly steady in rejecting the errors of the Church of Rome, and afford some hope of saving change being wrought upon them. A considerable number of children brought under christian instruction, and, I trust, forever delivered from the rammels of Rome. The Scriptures are regularly read in a large number of Roman Catholic families, who are in all various stages of advancement towards a full reception of the truth, and the whole aspect of the work holds out good hope of being the com-

mencement of a great and important movement. In regard to the Irish-speaking population, the use of the Irish language furnishes great advantages, in reading, to enlighten them. Much more, indeed, has been expected from the mere use of that language than was warranted either by Scripture or experience. No use of a language will overcome the hatred of the natural man to the truth. Too much was expected from it, and God has been pleased in some degree to rebuke our expectations. When the novelty of preaching in Irish has passed away, and the priest has had opportunity of warning the people that heresy was taught in that language, the mere language has failed to attract hearers; and the fact is, that a more violent opposition has been made to the attempts to enlighten the Irish-speaking people than has yet been encountered from those who speak English. The operations in Achil, Dingle, and Tralee, have had to encounter a more fierce and untoward hostility than we have encountered in Parsonstown. Nevertheless, the teaching of the Irish Scriptures has been signally and extensively useful. Many thousands of persons, I believe, have received by means of it an accurate knowledge of the Word of God, many have been delivered from the power of enslaving superstition, and not a few have been savingly converted.

But it is time to approach the practical part of our subject, and to consider what is to be done towards enlightening the Roman Catholics of Ireland. And here let us commence with a few negatives. And in the first place, we should not be satisfied with such institutions as Bible, or Tract, or Sunday, or Week-day School Societies. All of these institutions may be used as auxiliaries; but there must be a much more direct and vigorous effort to obtain access to the people, than these institutions afford. We should not be satisfied with such operations in any other country, or among any other people. We see it to be necessary to send missionaries to reside among the natives of other countries, whom we seek to evangelize,—who may make use of such institutions—and without resident missionaries, we should expect very little to be accomplished; and if this be true any where, it is eminently so in Ireland. If there be peculiar difficulties to be overcome in Ireland, we should adopt peculiarly vigorous means to overcome them. In the next place, I am persuaded that any attempt to gain children separately from their parents will utterly fail; for if their parents be not fully satisfied with the nature of the religious instruction which their children receive, they can, in a vast majority of cases, effectually shut their minds against it. This was felt so strongly in the charter schools, that for a time parents were excluded from all interference with their children. But this cruel measure, besides preventing any parents but the most worthless from sending their children to these schools, only prejudiced the children yet more against the school, and everything connected with it. The rule was afterwards relaxed so as to admit of parents seeing their children once a week. But the teachers of one of the best conducted charter schools in Ireland told me that the parents at that weekly interview usually counteracted all the religious instruction of a Protestant cast which the children were receiving, and put as much mischief into their minds as required the efforts of the following week to eradicate. My experience in superintending a school in which Roman Catholic children were received at an early age, and brought up as Protestants among Protestant children, has convinced me that such a system is utterly futile. It is not the ordinance of God to separate children from their parents in regard to religious instruction. The parents are the persons held responsible for their children's education; and any measure

which proposes to abandon the parents,—which does not seek to enlighten them, and to obtain their full concurrence in the education of their children in Scripture principles,—will end in disappointment. Still further, a system of itinerant preaching, either in the open air or in places of worship, is not likely to have much success. Itinerant preaching has been effectively employed among Protestants, but, though often tried, from the days of Whitefield till the present day, has produced no important results among Roman Catholics. Nor is it difficult to trace the reason of the inefficacy of this measure. In the first place, if the preaching be in places of worship in towns of any kind connected with Protestants, Roman Catholics view it as a matter with which they have nothing to do. The very last thing that is to be expected of them is to attend any place of Protestant worship. They may absent themselves from their own place of worship; nay, they may, in many cases listen to the reading of the Scriptures, or read it themselves, without much animadversion; but to attend Protestant places of worship, or any services conducted by a Protestant minister, is regarded as a decided apostacy from the Church of Rome, and is visited accordingly. To expect, therefore, that they shall, without previous preparation, attend an itinerant preaching, is to expect at the outset what is not to be looked for till after much preparatory labour. Again, if the preaching be in the open air, or any public place, it is regarded as a hostile movement and an insult,—especially by the mere politicians,—and is usually avoided or violently resisted. Preaching to a hostile people in the open air does not seem to have been resorted to by the apostles in their itinerancies. Our Lord preached in the open air; but the people crowded round him, and heard him gladly. Paul conversed and disputed in the market-place at Athens, and explained his doctrines to the Court of Areopagus, when called upon to do so; but his uniform practice was, to preach first in the synagogues, and being driven from them, in such other in-door localities as he might be able to procure. Still farther, public preaching of any kind does not seem to be well fitted as an initiatory measure in operating on the minds of Roman Catholics. It is scarcely possible for a Protestant preacher to accommodate himself to the minds of the Roman Catholics; much of the theological language which he can scarcely avoid using, and much of his reference to Scripture, is utterly unintelligible to them. They require to have opportunities of asking questions and receiving explanations; and the evangelist among them requires opportunities of conversing with them, to ascertain how far they understand him. The Roman Catholic system not being a direct opposition to the Gospel, but a substitution for it, in which the same words are used, but in a different sense, Roman Catholics very often acquiesce in statements of Protestant doctrine, while they attach a totally different meaning to them from that which was intended. But public preaching especially by a stranger itinerant, does not afford the requisite opportunity of eliciting the state of the minds of the hearers, or of furnishing them with explanations which are absolutely necessary. Still another defect of a system of itinerancy is, that the preachers do not reside among the Roman Catholics permanently, so as to obtain a good character among them. This, above all things, is necessary in Ireland. A preacher arrives among them who is a mere stranger. He proposes to instruct them; but they have their own instructors, and they know nothing of him. He appeals to the Scriptures against the instructions which their own teachers give them; but they are ignorant of the Scriptures, and they have not been accustomed to receive their doctrine from the Scriptures, except as announced and explained by their own Church, and they hear his statements with distrust and incred-

lity. He is denounced as a heretic by those in whom they have been accustomed to place confidence, and represented, perhaps, as a man hired to proselytize them, that he may get money for every one that he gains; or as an emissary of England, to persuade them to embrace King Henry the Eighth's religion. Now, an itinerancy has no power to counteract such representations. It is absolutely necessary that the missionary should have an opportunity of living down these representations, by residing among the people, and acquiring a character among them for integrity, sincerity, piety, kindliness of feeling, an honest and disinterested desire to promote their well-being. And perhaps, as all missionaries to the heathen have found, it may be necessary for him to remain for many years in patient continuance in well-doing, before his character is fully known and established among them. Yet, again, very little good is, I apprehend, to be expected from public deputations. They are too apt to degenerate into mere contests for victory; and they put it into the power of any clever, sophistical Roman Catholic so to mystify the whole question, or so to connect it with ludicrous ideas, that even the plainest truths spoken by his opponent lose their effect upon the consciences of the audience. As they have been conducted in Ireland, they have very often taken the form of a dispute which of two Churches is the true and Apostolic Church,—a question which, being determined affirmatively or negatively for either or for both Churches, would have but a very remote connection with the conversion of the people to God and holiness. I do not mean to affirm that such disputations have been of no use; but they certainly have hitherto produced no effects proportioned to the attention excited by them, nor, as it appears to me, are they likely ever to produce such effects. Proposals have sometimes been made to establish missionary colonies, for the purpose of providing protection and support for converts. But to such a system there are many weighty objections. One of the most prominent is, that it separates converts from the people to whom their presence and example might be of the utmost importance. A people congregated together for mutual protection from the surrounding population, wears a hostile aspect, and seems to pour defiance on the whole neighbourhood. If the houses allotted to the converts are comfortable, and regular work and wages provided for them, they become objects of extreme jealousy to a people who are subjected to so many privations as the poor Irish. Such colonies, besides, become objects of attraction to the unprincipled, who will resort to them, and with great art and dexterity affect to be disgusted with the Church of Rome, and to be earnestly seeking for instruction, for the mere purpose of obtaining the temporal advantages connected with them. The characters of such persons soon become known to the people in the neighbourhood, and the character of the whole colony is degraded in their estimation, and becomes an object of constant irritation and indignation, as a place where people are rewarded for villany and apostacy. If, therefore, it should be necessary to provide houses as means of support for converts, I would rather assist them to pay rent to Roman Catholics for lodgings, or for houses, than isolate them by removing them to a place by themselves. It has been said, that there are places where such accommodation is not to be found,—where no Roman Catholic would let a room or a house to a proselyte. And I doubt not that there are such places; but they can only be in remote thinly inhabited districts, or in small villages, where, every individual being under the eye of the priest, he necessarily possesses great power. But I would rather avoid such places in the commencement of the work, than attempt to force my way into them by a

colonizing system. There can seldom or never arise any such difficulties in towns of considerable size, when there is an intermixture of Protestants; and the practice of the Apostles directs our attention, in the first instance, to towns, and not to country villages. The only two missionary colonies that I am acquainted with are at Achil and at Ventry, and both are entirely cut off from the surrounding population. The settlement at Achil has, I understand, somewhat the aspect of a fortress; and its inmates do not consist chiefly of people from the neighbourhood, but of strangers collected from all parts of the country. And these two settlements have encountered a fiercer, and more uncompromising and unmitigated opposition than our converts in Parsonstown have encountered, or any other converts living among the people, that I have heard of. In short, I would do every thing practicable to keep converts among their Roman Catholic friends and neighbours. If this be found impracticable, I would remove them into towns or other localities, where they might still live among Roman Catholics; and there I would render them as useful and acceptable to their neighbours as possible, by dealing with them, renting their rooms or cabins from them, rather than congregate them into such a place by themselves. My policy, in short, would be, not to withdraw the mission from intercourse with the people, but to cultivate every point of friendly contact between it and them to the utmost.

What, then, is to be done? I reply, just what you are doing in other cases of moral and spiritual destitution. I recommend nothing new. I have no invention of my own to submit to your consideration. I ask you to do for Ireland and Irishmen what you are doing for India, for Jews, and for Mahometans. Establish missions among the Roman Catholic heathen,—kindness, and disinterested zeal for their well-being in time and eternity,—and well provided with all the agencies and all the material necessary for gaining the attention of the people, and diffusing among them the light of Divine truth. There has been a strange inconsistency in our treatment of Ireland. Many believe, and strongly affirm, that it is more difficult to find access to the minds and hearts of Roman Catholics than to Jews or Mahometans, or the heathen; and that there are obstacles in the way of approach to the Roman Catholics of Ireland, we have seen, which do not obstruct the way of approach to any other people, although I am far from agreeing with those who make this assertion as a general truth. But suppose it to be true that it is more difficult to find access to the Roman Catholics of Ireland than to the heathen,—what ought to be our inference? That we are to abandon them? No; surely the eye of faith should kindle at the view of difficulties, with the confident anticipation of the delight of overcoming them. Are we to be satisfied with weaker measures because the difficulties to be overcome are great? Surely not; but in proportion to the amount of the obstacles should be the power applied to the removal of them. Yet very many, while they are disposed to satisfy themselves with weaker measures, and when they do not succeed, they complain of the hopelessness of the enterprise; let us at least be constant: and, if we imagine that there are greater difficulties to be encountered in Ireland than in India, let our operations in Ireland be at least of equal energy, and let them be persevered in with equal determination; and if we fail, then it will be time enough to complain. In the first place, men of genuine missionary spirit, prepared to give themselves wholly to the work, to persevere to the last, to live and die in the cause, should be sent forward into this field,—men of a kind and beneficent, charitable spirit,—men edu-

ated as your ministers always are,—men capable of taking an enlightened and impartial view of the state of the Roman Catholic mind, the nature and amount of the obstacles that lie in the way of access to it,—men capable of devising and executing measures for overcoming difficulties,—men of prayer, who shall prosecute their work, not in their own strength, but who shall go in the strength of the Lord of Hosts to so great a work. Such men should be stationed in different parts of Ireland, particularly in the larger towns of the three southern provinces. The duty of these men should be, not to minister to Protestants, but to Roman Catholics. I do not mean to say that they should exclude Protestants who may choose to attend their ministry; but that, like the missionaries in India, who minister to Europeans as they have opportunity, yet whose business is with the heathen and Mahometans, they should not make it their business to collect round these natives of Scotland, or of the north of Ireland, and form them into congregations; but their business should be with the Roman Catholic natives of the country, and the success of their ministry measured by its effect upon them. Congregations formed of Presbyterians scattered thinly over the southern parts of Ireland are not likely to aid a minister in conducting missionary operations among Roman Catholics, but tend rather to interrupt and impede him. They expect to be formed into a regular congregation, according to the rules of the Presbyterian Church; as members of such a church, to have the choice of their minister, and to have his chief attention devoted to them and their families; and if a minister in such circumstances were to devote much of his time to Roman Catholics, his people would soon tell him that he was neglecting them for the sake of strangers. Many of the members of such congregations would have strong objections to their minister making himself prominent in missionary operations, from the dread of his injuring them in their worldly interests, by alienating from them their Roman Catholic neighbours and customers. These form the principal reasons why the Presbyterian ministers in the south and west have hitherto done so little among Roman Catholics. They might be rendered much more useful than they have been in that respect, if they were furnished with the means of providing suitable missionary agencies; but the enlightening of Roman Catholics should not be made dependent on the occasional attention and services of men who have other duties to perform. The evangelizing of seven millions of people surely requires, and is worthy of the chief, if not the exclusive attention, of many men of the very highest qualifications. Neither do I conceive that such a missionary as I have described, or a clergyman, should at first attempt to address himself directly to the Roman Catholic people except as he may meet them incidentally. The visit of a Protestant minister to a Roman Catholic family for religious purposes creates alarm, and gives as much offence as the visit of a Roman Catholic priest would do to the staunchest Presbyterian family. When I went to reside at Parsonstown, I was very anxious to have a direct share in the work of reading and conversing with the people, and I accompanied the Scripture readers in one or two of their districts; but I found that my visits created an unfavourable sensation over the whole neighbourhood, and that the Scripture readers were shut out for a considerable time from these districts. The first duty of the missionary should be, to superintend the more direct agency, which I shall sketch immediately. But although he must for a time abstain from visiting Roman Catholic families, he will not be left without important duties. It will devolve on him to maintain religious worship and ordinances among all who may be induced to attend upon his ministry. These exercises will of course be attended by all the agents em-

ployed under him and their families ; and the more quietly and unostentatiously they are conducted, the more easily will Roman Catholics be induced to attend along with them. It would devolve on the missionary to endeavour to bring the truth to bear on Roman Catholics of the more wealthy and respectable classes ; for that purpose, to obtain introduction to them, to seek opportunities of conversing with them ; nor should the clergy by any means be neglected. I knew a minister of the Established Church, who, when the Roman Catholic priest was taken ill of fever, regularly attended him, and ministered to him the consolations of the Word of God ; and his visits were most kindly and gratefully received, not merely by the Roman Catholic clergyman himself but by all his parishioners. Such intercourse is, not always easily obtained. Yet a man who has a facility of introducing into conversation the great topics which form the subjects of his mission, throwing himself in the way of the Roman Catholic clergy or laity, might frequently overcome all such difficulties, and find many most favourable opportunities of speaking a word in season for his Master's cause, and for the cause of the salvation of souls. On the missionary would devolve the duty of providing suitable tracts for distribution in his neighbourhood. Such tracts written on the spot, perhaps founded on incidents with which the people are acquainted, would be much more likely to command attention than tracts written at random. And if these tracts were written in the true spirit of Christian benevolence, and in respectful language, they might find entrance for his instructions, and the influence of his character, in places from which he might personally be excluded. (Here Dr. C. handed round specimens of the tracts.) When any Roman Catholic proposes to place himself under his ministry, all the prudence, and watchfulness, and charity, of an experienced and educated man will be necessary to ascertain the motives by which he may be influenced, and to treat him judiciously. Many such cases he will find to be mere attempts to obtain money. This, however, is an inconvenience common to all missions. Some of those to which God has granted the most distinguished success were as unpromising as any in regard to the selfish, interested motives by which the people were at first attracted towards them. Missionary operations were carried on in India many years before any Hindu or Mahomedan approached the mission premises but for the sake of gain,—so in Greenland,—so more grossly and offensively in South Africa,—and so in the South Sea Islands. When Roman Catholics do give themselves up to the missionary with the honest desire, so far as he can judge, of being taught and led in the way of salvation, it will of course be his duty to pay them careful attention, for the purpose of establishing their Christian character, informing their understanding, that they may be useful in communicating the truth to others. Probably his most efficient agents for obtaining access to the people will be those who have been taught and trained by himself. Finally, the upholding of the character of the whole mission in his neighbourhood will devolve chiefly on him. The persons who attend on my ministry in Parsonstown, or who are employed under me, are very generally called by my name,—Carlife's people. I feel, therefore, that it is of much importance, for their sakes, as well as for the interests of the mission, that I be well reported of by those that are without,—that I maintain a consistent character, a reputation for integrity, for peacefulness, for kindness and liberality towards the people, for a disposition to do them any service in my power. But, as we have already hinted, one of the principal duties of a clerical missionary will be, at least in the commencement of his avocations, to provide and superintend an agency for carrying the truth directly to the homes and the ears of the people. This agency should consist of lay-



men, but a little raised in worldly circumstances above the labouring classes, that the people may have no difficulty in conversing with them freely, stating to them all their objections and doubts, asking explanations, disputing their statements, and listening to their proofs and explanations. They should be men of unfeigned piety, strong faith, zeal for God, and for salvation of souls, men well instructed in the Holy Scriptures, and familiar with all the departments of the Roman Catholic controversy, and the answers to Roman Catholic objections which tell with greatest effect on the minds of the people, without irritating them. These agents may present themselves to the people in the capacity of colporteurs to offer to them the Scriptures for sale, or of Scripture readers, or teachers of youth. What I believe would be the most effective method of employing their agents would be, to have each of them qualified for all of these offices. Let the missionary assign to each a certain locality as the sphere of his labours, provide him with a room for a school, rather rented for the time than built for the purpose, but let it be furnished with every thing requisite for effective teaching. Let the teacher be directed to visit the families in the neighbourhood, to invite them to send their children to his school. If he do not succeed in collecting a school, which however, in most cases he will do, let him continue his visits to the people, to make acquaintance with them, and to recommend to them the scriptural education of their children; and as he may find opportunity, to read the Scriptures to them. If he succeed in obtaining a school, let him make his lessons on Scripture as interesting as possible to the children, and let him continue his visits to the parents, for the purpose of maintaining friendly intercourse with them, and of conversing with them on their eternal interests, and reading to them as he may find them disposed to listen to him. Should the priest denounce his school, and succeed in breaking it up, which if he be really a good and efficient teacher, and especially if he have any admixture of Protestants among his pupils, the priest will find it difficult to do, or if the priest succeed in withdrawing from him his Roman Catholic pupils, let him prosecute with the more vigour his visiting and Scripture reading, and endeavour to extend it over a wider range. Thus the priest would merely have his choice between a school and a Scripture reader, living on the spot, and working his way among the people. In districts where considerable opposition might be excited, and violence threatened, much strength, and security and confidence would be communicated to the teacher or Scripture reader, by having two such agents labouring together, who, in that case, might take charge of a wider range of country, and divide the labour between them, uniting the more exposed districts together. A younger man, for example, under training for the office, might be associated with the teacher of the district. The Scripture readers employed by us in Parsonstown usually visit the more remote districts in pairs. When a teacher had pretty well established himself in a school, he might be supplied with a stock of Bibles, and other books for sale, and tracts for distribution among the people, and especially a lending library for his pupils, from which appendage to a school I have found great benefit. I am persuaded that a pious, judicious man, resident in any district, engaged in finding his way to the exercise of such avocations as these, would draw towards himself great regard, and acquire great influence of the most beneficial kind, and so root himself in the respect and affections of the people, that no clerical denunciation would have force enough to unsettle him. The persons holding any or all of these offices would, of course, be under the superintendence of the missionary, and

in constant communication with him, attend his ministry, report to him the progress of their work, their encouragements and discouragements; and it would be his business to give them such advice and instruction as his experience might suggest, and to record their proceedings for the information of the supporters of the mission. I have found it better to receive the *viva voce* reports of the agents, and to write them myself, than to require of them written reports. Writing reports is often to such men an exceedingly tedious and laborious process; nor are they always judicious in their relation of incidents. By hearing these *viva voce* statements of their conversations and other proceedings, I have the power of relating what may appear to me to be worth recording; and I have also opportunities of making observations on their mode of conducting themselves, or managing an argument, and sometimes suggesting illustrations, or answers to objections, which might not have occurred to them. And still another advantage that the missionary will probably derive from his thus maintaining a constant intercourse with the agents under his care is, that he himself may, as I have often done, receive important hints from their experience. One great difficulty which any missionary enterprise of this description would have to encounter at present, is the difficulty of procuring suitable persons to officiate as Scripture readers, or colporteurs, or teachers. But that difficulty is occasioned altogether by the inattention and neglect of the churches. The great mass of Evangelical piety, both in Scotland and the north of Ireland, is to be found in that very class of society from which such agents might be best obtained. The difficulty does not lie in obtaining persons of piety and real intrepidity to undertake such an agency, but in the want of such persons possessing the required education and training. And I know of nothing that Ireland so much requires as an extensive and efficient apparatus for educating and training pious persons in the humble ranks of life, as well instructed Scripture readers, intelligent, well trained teachers, men skilled in the use of the Word of God, with sufficient fluency and readiness in conversation to enable them to set forth the great doctrines of Revelation plainly and forcibly, and to meet objections; and furnished also with those subordinate topics of information which an intelligent teacher ought to possess,—skill in adapting themselves to the capacities of children of every age, as well as of adults. And I may just mention that the men selected to receive training for such offices should not be very young men. It would be desirable, I conceive, that before they should enter on their labours, they should be thirty years of age or upwards; or, if they were a little younger, that they should be married men, settled in life, and consequently not so likely to entertain any project of qualifying themselves for the ministry of the gospel. A prejudice has, I understand, existed in some quarters against the class and office of Scripture readers generally, which I apprehend has been created by the errors of those who have selected and superintended them. When these well-meaning persons have discovered talents in one of their Scripture readers, they have encouraged him to look forward to the ministry of the gospel, and have offered him assistance to qualify himself for that office. The immediate effect of this measure has been to reduce the duty of Scripture reader to a mere temporary, subordinate occupation, to be laid aside as soon as an opportunity should offer of entering upon a higher class of duties. The next effect has been to induce young persons of humble stations to offer themselves as Scripture readers, with the hope

of attaining the rank of gentlemen; and the consequence has been, that some who have been selected have very soon betrayed the hollowness of their professions, and the selfishness and ambition of their aims. Now, without throwing any impediment in the way of any pious youth, of any station in society, to qualify himself for the ministry by his own exertions, I never would give assistance to any person to elevate his standing in society by means of the ministry of the gospel, and, above all, I would never degrade the office either of a Scripture reader or of a teacher of youth, by rendering it subordinate or introductory to any other office whatever. The office of Scripture reader is as high, as honourable, and as important as any that the Church has to offer to any man; and I would have those who are called to it engage in it for life, and to seek nothing, higher or better on this side of eternity. In addition to these agencies in many cases perhaps I might truly say in all, a person skilled in medicine, of a missionary spirit, connected with the mission, might be of the utmost service. He would find access in many quarters where a clerical missionary would be excluded,—he would aid in attending the poor, and administering medicine to them,—contribute much to give the people a favourable impression of the mission,—and he would obtain many important opportunities of giving seasonable warning and instruction. In the absence of such a person, it would be desirable that the missionary himself should know how to give advice in less serious cases, and to distinguish such cases from the more serious ones, that he might recommend the latter to the notice of a regular practitioner.

This, then, is the nature of the agency which I conceive is best calculated to meet the case of the Roman Catholics of Ireland; and it is altogether analogous to that which has been for some years employed in France and Belgium, and which is now beginning to manifest its beneficial effects on an extensive scale in these countries. The agencies being provided, a point of great importance presents itself, namely, the spirit in which missions to Roman Catholics should be conducted. And here it is very manifest, that every approaching bitterness or sarcasm should be avoided. Ridicule has sometimes been justified by the example of the Prophet Elijah in his treatment of the prophets of Baal. But Elijah's object was not so much to convince and convict these men, as to induce the people to execute upon them the sentence of the law, by putting them to death, which they accordingly did. Whereas our object, not being the destruction, but the conversion of Roman Catholics, we should treat them with seriousness and respect. Even when we are compelled to express fearful opinions respecting their spiritual condition, and the imminent danger to which they are exposed, which we must do if we would deal faithfully with them, it should be with such solemnity and sorrow as to convince them that we have no pleasure in pronouncing such judgments. The example of our blessed Lord in weeping over Jerusalem, while he pronounced its doom, shows us how the heaviest denunciations may be pronounced with the greatest effect and the least offence. It ought to be sufficient to say, that our Lord and his apostles never resorted to ridicule and insulting language. It seems to be difficult for some good men to distinguish between the deadly and hateful nature of a false doctrine, and the person who holds it. They justly hate the one as soul-destroying and dishonouring to God, and their hatred of the doctrine, by an unhappy association, communicates itself to the person who holds the doctrine. This is a mistake into which physicians never fall. They never confound their detestation of a fatal infectious disease with the poor patient who

labours under it. But the worse the disease, the more assiduous are they in their attention to the patient. The physician of a lunatic asylum learns to ascribe all the unreasonable, provoking, perverse, mischievous things that a patient may say or do, not to the patient himself, but to his malady. He does not permit himself to be irritated by the patients still less to abuse or ridicule them; but the more violent and unreasonable the patients may be, he treats them the more soothingly, that he may persuade them to receive the medicines, and to submit to the treatment, by which he hopes to recover them, or to assuage their suffering. Now this is the kind of aspect under which a missionary should view the objects of his mission; and this is the aspect under which all really faithful and good missionaries do view the people to whom they are sent. While missionaries to the heathen, to Mahomedans and Jews, scruple not to represent to them the fatal nature of their doctrines and practices, they uniformly speak of them with respect, and even with affection. We hear much more of the gentleness and polite demeanour of one class of the heathens, of the noble bearing and manly spirit of another, or the fidelity and determination with which the Jews hold fast what they believe to be the religion of their fathers, than we hear of the degradation and the vices of any of these victims of the human family. Even the most ferocious and disgusting savages and cannibals are often spoken of by missionaries as a fine people, of whom the highest expectations might be entertained if they were but emancipated from their degrading and polluting habits and superstitions. The spirit of the missionary should be all gentleness, respect, kindness, breathing charity and benevolence to all; and, in all his operations manifesting an unfeigned desire to promote the benefit, both temporal and spiritual, of those whom he seeks to gain. Whom he seeks to gain! Many zealous men seem to forget that, in attempting to convince Roman Catholics of the truths of the Word of God, they are seeking to gain them,—to bring them over to themselves, to be hereafter their brethren and friends with whom they are to take sweet counsel, and with whom they are to go to the house of God in company; for they sometimes use a style of address, the direct tendency of which is to repel them. I have often heard and read arguments brought forward in such a strain of invective and of vulgar triumph, that I could conceive of a Roman Catholic being unable to answer the argument, and even disposed to receive the truth, and yet be made to feel that he never could associate with the person as a friend and a brother, who had so reviled, and insulted, and perhaps misrepresented him. In regard to the topics which the missionary should principally insist on, especially at the commencement of his operations, he should obviously seek to rectify the notions of the people respecting the place which the holy Scripture holds in the great plan of salvation,—its supreme authority,—its sufficiency,—its being the standard, and the only standard, of truth,—to convince them that the authority of Scripture cannot be founded on the Church, but that the Church must be founded on the apostles and prophets,—that is, the authority of Scripture,—that every true Church must teach according to the Scripture, and not otherwise; and that it is the right and duty of all men to consult the Scripture,—to read it,—to hear it read,—and to ask of God light from on high to understand it aright. I do not mean to say that the doctrines of Scripture ought not to be brought forward when opportunity offers; but that in taking the initiative, if I may so speak, this point should be first attended to, because it is one of the most palpably weak points in the Ro-

man Catholic religion ; because, further, so long as the people are bewildered between the claims of the Church and the claims of the Bible to supreme authority, they never can rest confidently on any argument drawn exclusively from the Bible, because this is a topic which can always be introduced without offence,—because it naturally leads forward to the whole controversy,—and because when that point is gained the victory is almost our own. Besides, in pressing this point, we have an important advantage in the pre-disposition of the people themselves. They are prepared to believe that the Bible, being the Word of God, ought to possess the highest authority, and are easily persuaded that no Church has a right, under pretence of explaining the Scriptures, to teach what is not in Scripture, or what is contrary to it. And the greater number reconcile their reverence for the Word of God with their reverence for their Church, by a persuasion that their Church teaches exactly according to the Scriptures ; and when they are disabused on that point, and their own New Testament is proved to them to be in direct opposition to the doctrines and practices of their Church the discovery often comes with the power of a flash of lightning, and does much to unsettle and to change at once all their habits of thinking. The next subject that should be pressed upon the people is the great fundamental doctrine of the grounds of a sinner's justification in the sight of a holy God, and the way of salvation by faith in Jesus Christ. This is a subject to which the people are usually very much alive. And I observed, with great interest, that after the question of Scripture authority had been thoroughly and extensively discussed in Birr and its neighbourhood, the people themselves very generally started the topic of the way of salvation, sometimes controversially in upholding the efficacy of good works, but more frequently in the way of earnest inquiry. And although many have stood out against the truth of Scripture doctrine, even after they have been silenced in argument, yet, in I think a large majority of cases, the people seemed to receive with avidity the truth that justification is by the free grace of God, without the deeds of the law, and obtained solely by faith in the Lord Jesus Christ. I believe that a considerable number have died in the faith of that doctrine, who never joined our congregation. Again, I do not mean to say that Roman Catholic errors are best discussed when they are brought forward by the people themselves, or when they occur incidentally ; and especially they are best discussed in connection with those doctrines which are necessary for the salvation of all men. Our Scripture readers have frequent discussions with the people on such doctrines and practices as the efficacy of penances, the sacrifice of the mass, the worship of the Virgin Mary, the invocation of saints and angels, purgatory, extreme unction, and others of like nature, but not so much as points of difference between the Protestant and Roman Catholic churches, as doctrines and practices, which interfere with the great fundamental doctrines of salvation. The worship of the Virgin Mary, and the invocation of saints and angels, is shown to interfere with the duty of worshipping God only, and with the sole mediation of Jesus Christ. The sacrifice of the mass is proved to be contrary to the declarations of Scriptures respecting the one all-sufficient sacrifice of the Redeemer. Purgatory is proved to be inconsistent with the doctrine that the blood of Christ cleanseth from all sin. The Scripture readers often place these two last-mentioned doctrines in striking contrast, by asking the people whether they expect to be saved by Christ or by fire ?

I have thus, Moderator, fathers, and brethren, spread before you the results of a pretty long and varied experience respecting an indescribably important subject, connected with the glory of God, the salvation of souls, and your own safety,—to which, as it appears to me, you are especially and imperatively called to attend. It has pleased God to place you in the neighbourhood of a population of above seven millions of human beings, in a state of the profoundest spiritual darkness, daily passing into eternity, relying for salvation on rites performed for them by sinful men chosen from among themselves. He has given to you, within your own territory, the languages that are spoken by these people. He has placed under your influence a body of singularly well-instructed, pious, steadfast, Christian people, remarkable for their patient perseverance, not to be deterred from the prosecution of any great work by hardships and difficulties. He has placed at your disposal ample means for the support of a great and extensive operation. You have but to bring the subject before your people in its unspeakable importance, to be furnished with every requisite for conducting such an enterprise. He has placed you in such circumstances with regard to the population perishing before your eyes, that unless you bestir yourselves, they will cover your own land with darkness, and eventually work the ruin of all your own institutions, and, in despite of every effort you can put forth, pour upon you a tide of population ignorant of the Word of God, of his law, of the sacredness of the Sabbath,—a population ready, the first opportunity, to take up a political position hostile to you, and interrupt and thwart all your attempts to maintain the intellectual, and moral, and spiritual status of your own people. He has shown you that there is nothing impracticable in introducing light among that people, by blessing every disinterested effort to enlighten them, with a success greatly beyond all proportion to the exertions and the expense bestowed upon it. He has thus shown you how the neighbourhood of that people can be deprived of all danger and injury to you, and converted into a source of strength, and joy, and advancement in holiness. Can you decline such a call? The maintenance of spiritual life in your own Church requires that it should enjoy the full benefit of the stimulus, the instruction, the excitement, the occasional fears and disappointments, and the joys and triumphs of missionary operations, in which it is immediately interested. You have your missions to Hindustan and to the Jews; and I will venture to say that your churches have all felt the invigorating influences of the stirring reports that you receive from these missions. But here is a missionary field spread out almost under your eye, covered with seven millions of people, in accosting whom with the message of the gospel, you would experience all the difficulties, the trials, the fears, the disappointments, but, I doubt not, also the triumphs and the joys that impart to missions their interest and their usefulness. Here is a missionary field which can be occupied at scarce a fraction of the expense which would be necessary in attempting to evangelise seven millions of people in any other country,—a field of operation, to the very heart of which any of yourselves could be transported in a few hours, to see with your own eyes the progress of the work, and to report it to your people with all the freshness and precision of eye-witnesses,—a field which has been neglected, under the impression that it was inaccessible to you, but which I believe, lies as open to you as any field on the face of the whole earth,—and a field which has already been found as likely to

yield large returns for any cultivation that may be bestowed upon it, as any missionary field that has ever been occupied, Again, I ask, fathers and brethren, can you decline such a call? I cannot believe it. Perhaps some may be disposed to ask whether you should establish a mission yourselves, or aid the Presbyterian Church in Ireland to extend theirs. The question is not of much importance, and may be left to be determined when you have resolved to engage in the work. My present views, perhaps, would lead me to answer in the affirmative in both questions. Keep the training of missionaries and teachers in your own hands; take up some stations yourselves, and aid us in training Scripture readers, and in occupying other stations. You would obtain much larger funds if the operations were conducted by yourselves, and you would be able also more easily to interest your people on behalf of our sister operations. There is abundance of room for both Churches. You are practically almost as near to the northern provinces of Ireland as our people are in the heart of Ulster, and you are as directly interested in the enlightening of the Roman Catholics of Ireland as they. You are less exposed to political jealousies than the Presbyterians of Ulster, and perhaps may be in a better frame of mind for undertaking the work. But the question is altogether one of subordinate importance. But I have done, I have occupied much of your time, but I cannot apologize for doing so, impressed as I am with the deep importance of the subject. For many years I have longed to see the Christian people of these islands direct their attention and their exertions to the evangelizing of the Roman Catholics of Ireland, and have been trying every implement that presented itself to reach them, and every expedient to rouse my fellow Christians to undertake the work. I feel that my day of exertion is rapidly passing away, and that I must soon be removed from the busy, turbulent, and yet most important scene. But if I shall have succeeded in depositing in the bosoms of any of the vigorous, faithful, and able men around me some sense of the importance of the enterprise,—some determination to arouse themselves to it,—if I might be permitted to see some commencement of the work on a scale commensurate to its importance,—I should feel that I had not lived in vain, and should, I think, be able to say with Simeon, “Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. Dr. Carlile resumed his seat amid loud applause.

BARGENY M'CULLOCH, Esq. Ashgrove Lodge, Kingston, Dublin, said—So much of your valuable time has been already taken up by this deputation on a most interesting and momentous subject, which I trust this Assembly will not lose sight of, that I have little to add further than to express the best wishes of the Presbyterians of Ireland for the prosperity, and increasing prosperity, of the Free Church of Scotland, both in spiritual and temporal things, and my own prayer for that Church of my forefathers, which is now the gospel Church of Christ in the land of my birth—(applause.)

MR. MARGILL CRICHTON hoped the house would bear with him a minute or two, while he took the opportunity of congratulating the house on the reception of this deputation from the Presbyterian Church of Ireland. (Cheers.) He might, indeed, be allowed to express his feelings on this occasion, for certainly in all the labour in which he had been permitted to assist in behalf of our struggling and protesting Church, nowhere, he might say, had he found a warmer, a more ready, or a more effective res-

ponse, than in Presbyterian Ireland. (Cheers.) If there was any place whatever in which he was permitted to be an effective labourer in behalf of the principles for which they were testifying and suffering, it was in the north of Ireland. There he had felt himself completely at home; there he had met with a response which was one not merely of acceptability, but of substantial aid and assistance; indeed he had met with a feeling of brotherhood and ardent sympathy which almost made him prefer Presbyterian Ulster even to his own native Scotland. (Applause.) It had appeared to him that the Presbyterians of the north of Ireland added to the stern evangelistic Calvinism of the Scottish Presbytery, the still greater fervour and generosity of the Irish character. (Loud applause.) Nor was this confined to the enthusiasm with which they were met at public meetings, and where the public appeal was made, for there seemed in Ulster, towards the Church of Scotland, to pervade society everywhere a feeling like the affection of the child towards the parent. He recollected entering a public conveyance one day, on the occasion of his last visit to Ireland.—at the time of the Disruption, he thought,—when he was proceeding, by way of Coleraine, Newton-Limavady, and Londonderry, to conclude the work single-handed, having left behind at Armagh his dear friend Mr. Andrew Gray, who was fairly knocked up for the time with the fatigues of the work. He was seated on this occasion beside a lady who apparently belonged to the middle class of society. She was somewhat disturbed, as she well might be, at his being admitted as one too many into a public conveyance—(a laugh)—but when she heard, from some conversation that passed, that he belonged to the Scottish deputation, she spoke as if she would rather compress herself into a nut-shell—(laughter)—than complain of any inconvenience she might personally suffer from the presence of any of the noble deputation that had come from the parent Church. (Renewed laughter.) And now that it had pleased God to restore him to vigorous health and strength—(loud cheering)—if, in addition to the visits which he had already made to the Presbyterians of Ulster, he was privileged by the Assembly in being appointed, along with the Moderator, and any other ministers and elders of the Church, to pay their summer visit to the Presbyterian Church of Ireland, it should be no slight cause that would prevent him accompanying the deputation—(applause.) And now, in conclusion, one word on the subject matter brought before the Assembly, so ably, and so eloquently, by the reverend gentleman. In by far the greater part of his statements he most heartily and earnestly concurred; and he did feel that the Free Church of Scotland, whilst looking abroad throughout the nations, and taking measures against Antichrist, would not be doing her duty if she did not, at the same time, take some more vigorous and effective step than heretofore against the Man of Sin in our own sister kingdom of Ireland. He could not but perceive that there were two master questions now before the Assembly, one of which was of a local and the other of a more general character. The former was that which concerned the educational institute, which on the principles laid down by John Knox—(applause)—would soon, he trusted, be spread throughout the length and breadth of Scotland. The other great master question was the duty of directing an aggressive, as well as a defensive, movement against the Man of Sin. (Cheers.) And he did think, that there could be no doubt whatever that the prelatic Church of Ireland, in former days especially, but even at the very present time, was more a let and hindrance to Protestantism than an



aid in the evangelizing of Ireland. (Applause.) And he believed that, saving the rights of existing incumbents, it would be an advantage to the promotion of the Gospel in that country, if that establishment were altogether removed. (Renewed cheers.) And he thought it was also true that the only aggressive party in Ireland against the Man of Sin was the Presbyterian Church of that country. He was glad to find that a door was now being opened, and that there were so many circumstances concurring to advance the introduction and maintenance of the great work; and although the Presbyterian Church of Ireland had not, as an aggressive instrument against the Man of Sin, done what she might have been expected to do, yet he trusted that, with the encouragement and fostering aid of the Free Church of Scotland, whether as an assistant in the work, or as acting aggressively on her own part, she would forthwith take up—(and let us aid her in the mighty work)—the position of a far more effective and wide-spread assault against the kingdom of the Man of Sin than she had hitherto been enabled to undertake. Mr. Crichton then concluded by moving that the thanks of the Assembly be conveyed, by the Moderator, to the reverend gentlemen who had addressed them, and to the other members of the deputation. (Applause.)

Dr. CUNNINGHAM, said, I am sure I express the unanimous sentiment of this Assembly, when I say that we all feel the most cordial satisfaction at seeing the deputation from the Presbyterian Church in Ireland—(applause.) We have no difficulty in giving full expression to our feelings on this point—(hear, hear.) With regard to the important subject of a reformation in Ireland, it is in reality one which deserves our best attention, for as yet in that country they had not had a Reformation. We have listened to a very long and able exposition of many matters connected with that subject from the esteemed Moderator of the Presbyterian Assembly in Ireland, and I concur with Mr. Makgill Crichton in approving of most of the views and principles which he so clearly developed; but while I concur generally in his views, Dr. Carlile will scarcely expect that I will express any definite approval of all his statements, more particularly when they refer to *questiones vexatæ*, which we have not fully considered. Dr. Carlile, I believe, is not so unreasonable as to expect that we should entirely, and at once, concur in all the views which he has expressed upon topics which, if we were called upon to discuss, there might be some difference of opinion. (Hear, hear.) I think, however, we are under great obligations to Dr. Carlile for having pressed upon our attention and consciences with so much ability, so many important considerations in reference to the evangelizing of the inhabitants of Ireland, and the means by which a Reformation may be brought about in that country. Considering the condition of the people of Ireland, there is scarcely any branch of the Church of Christ which occupies a more interesting or important position than the Presbyterian Church in Ireland. The welfare of Ireland, in my opinion, depends upon the zeal and activity of the Presbyterian Church settled in that country. When we consider its position amongst a mass of seven millions of Roman Catholics, we cannot but feel the very high responsibility which rests upon it. We must feel that the Presbyterians of that country are called upon to make efforts of no ordinary strength and magnitude, and they have a good right to look to us for sympathy and support in making these efforts. I am persuaded there is not any branch of the evangelical Church which is more an object of pity and compas-

sion, viewed in relation to the surrounding Churches, than the Presbyterian Church of Ireland. On the members of that Church rests a large measure of responsibility; and any shortcoming on their part must be most injurious, looking at their position in conjunction with the other Churches of Great Britain. It is not possible to point out a larger measure of guilt than any portion of the Church lies under than that which attaches to the Churches of Great Britain, in consequence of there being still in Ireland seven millions of the population the slaves of Popery. That is a guilt, however, we must all more or less share. The continuance of such a state of things creates a responsibility which comes home to every one of us. There is no denying of this guilt,—no passing from this responsibility,—and upon the other Churches of Great Britain rests just as much of this responsibility almost as upon the Presbyterian Church of Ireland. We expect little from the Established Church, but we expect much from the Presbyterian Church of Ireland, and we ought to feel for them, and to share with them the responsibility which arises from the condition of seven millions of the inhabitants of that country. There could be no department of Christian usefulness pressed upon us of greater importance than this. It is deserving of our especial attention. Dr. Carlile wishes the various evangelical denominations to engage in seeking the reformation of Ireland by the establishment of missions; and that our minds have been directed to that object, is of the highest importance. The subject, I am sure, will commend itself to our consideration more fully on the earliest opportunity, for I am satisfied there are both truth and reason in it. The proposition, as brought forward by Dr. Carlile, was well expressed and well discussed; but it is not to be expected that we can resolve here to establish a mission in Ireland: that must be left for future consideration; but we have reason to be thankful that the object has been so ably pressed upon us. We have reason to be thankful that we have been put in possession of certain leading ideas how the object of evangelizing Ireland may be accomplished; and I trust we all feel, individually and collectively, the important privilege we have enjoyed, in having had the subject so fully and ably pressed upon us, and that at no distant period we will give more attention than we have hitherto done to the destitute condition of Ireland. (Hear, hear.) I trust we will continue to labour under a deep sense of our responsibility in the use of all appropriate means of securing the reformation of that country from Popery, and that the great Head of the Church will bless our endeavours for that purpose. (Applause.) The circumstances in which we are placed will not admit of enlarging more on this point at present, and I will therefore take the liberty of suggesting, as a deliverance, something of this kind:—

“The General Assembly again welcome their brethren from Ireland, and express their unabated interest in the spiritual prosperity of this important branch of the Church of Christ. They have listened with high satisfaction to the full and able statement which has been made by Dr. Carlile in reference to the state of the Roman Catholic population of Ireland, and the means of their spiritual enlightenment and improvement. And it is the earnest desire and prayer of the General Assembly, that the Presbyterian Church of Ireland may more and more prove to be a light amid the surrounding darkness, and be instrumental in communicating to many thousands of their benighted fellow-countrymen that

knowledge which maketh wise unto salvation. The General Assembly at the same time acknowledge the solemn obligations resting on this Church, and the other Evangelical Churches of the kingdom, most seriously to consider the present melancholy condition in which the great mass of the Irish population are now placed, in consequence of the degrading superstition and tyranny of the Popish Church; and to adopt such means as may be within their power, with the view of aiding in the diffusion of the light of the gospel among that interesting portion of the subjects of the British empire."

Mr. CAMPBELL of Monzie said, he rose to second the motion of Dr. Cunningham, and, in doing so he had only a single remark to make. He begged to call the special attention of the Assembly, and this Protestant country at large, to the testimony which they had that day from Dr. Carlile, to the fact that, after his most varied course of duties in Ireland,—after having tried the Kildare Street Society, where a full Bible was given to the people,—and after having tried the Government plan, where a garbled Bible was given to the people,—he now told them that there were thousands and tens of thousands of the Roman Catholic population, to use his own language, ready and willing to send their children to Bible schools. This being the case, the Christian people of this country should no longer hesitate to place the pure and unadulterated Bible in the hands of the Roman Catholics of Ireland, and leave to God the result.

Mr. SOMERVILLE, of Glasgow, said he was persuaded that Ireland was doing more to promote the progress of Popery in the British provinces than almost any thing else. While it retained its seven millions of Roman Catholics within its own province, it was pouring its thousands into Nova Scotia, New Brunswick, and other of our British colonies. A Roman Catholic priest at Halifax, with whom he accidentally travelled some distance, and from whom he derived a great deal of information, stated to him that in the three provinces of Nova Scotia, Cape Breton, and New Brunswick, there were no fewer than four Roman Catholic bishops, seventy priests, and about 400,000 adherents; whereas, some few years ago, there was no Roman Catholic bishop, only three priests, and a comparatively limited number of adherents. The vast number of persons now adhering to that communion was in a great measure made up of emigrants from Ireland. The fact was, that they were not only pouring into the British provinces, but also into the United States; and he had been much struck by these circumstances, with the importance of the churches at home doing more for Ireland. They might rest assured, if efforts were not made to evangelise Ireland, it would be the means of overspreading the British provinces, as well as our own land, with the superstitions of Popery.

Mr. BRIDGES, W. S. said, he felt a great interest in the object of the interesting report which they had just heard from Dr. Carlile. Many of the suggestions which had been thrown out were highly valuable and important, and ought to stimulate the zeal of the Free Church to do something for the improvement of their Roman Catholic brethren in Ireland. There was one thing which struck him with great force in connexion with this subject; and that was, the identity between the Irish language and the Gaelic. This circumstance would enable a larger proportion of their ministers and students to go forth among the Irish people, and to

speak to them, in their own tongue, of the unsearchable riches of the Gospel of Christ. Such being the case, he would submit to the Assembly if they were not imperatively and more than ever called upon to do something for the sake of their Irish brethren, seeing that they spoke the same language as a great portion of the people of Scotland. (Applause.)

The MODERATOR then addressed Dr. Carlile and Mr. M'Culloch to the following effect :—Allow me to express, in the name of the General Assembly of the Free Church of Scotland, the very high pleasure we have experienced at receiving a deputation from the General Assembly of our sister and beloved Church in Ireland, in whom we feel such a deep interest. In listening to the feeling and affectionate addresses with which you have favoured us, we feel that the ties between our Churches are more closely drawn together, and that our affections are warmed towards each other. Your church has been cradled in circumstances of difficulty, and you have been exposed, for a long period, to persecution, from Popery, and from a spirit of Prelacy and Erastianism. Sprung as we are from the same source, we have also had to experience a blight, come over us from the neglect and forgetfulness of those great scriptural principles contended for by our forefathers; and it is remarkable that, so soon as we returned, not only to the profession, but to the maintenance of those principles, in all their purity, those affections which formerly existed between us, and those ties which had been forgotten or put out of sight, were immediately recollected, and we were brought more closely together, recognising each other as sister Churches not only of the Reformation, but as sister Presbyterian Churches, based on the same principles, and acting for the same object. We never can forget the cordial support which we received at the hands of your Church during the period of the struggle in which we were engaged, before we felt ourselves called upon to renounce the benefits of an Establishment. It is engraven on our hearts in unfading characters, and equally unfading is our recollection of your conduct after the Disruption was consummated, when you came forward to aid us with a high degree of Christian liberality, and to give us that warm recognition and encouragement which were so valuable to us in the circumstances in which we were placed. We have heard with great satisfaction of the progress and prosperity of your Church, in which we take a deep and lively interest, because it affords to us an evidence of the advance and prevalence of those great principles which our martyred forefathers maintained, and which we ourselves were called on to maintain at the expense of surrendering all those temporal advantages bestowed upon us by a National Establishment. We feel on the present occasion, that we have been greatly indebted to you also, by making this not merely a visit of ceremony, confining yourself to the expression of mutual affection, but that you have placed before us, in a strong light, the inadequate manner in which the spiritual wants of the people of Ireland are supplied and the supplying of which should form an additional bond of union between us. We feel deeply indebted to you that you have directed our attention, in so special a manner, to this object; and, without pronouncing any opinion on the varied topics which you have introduced into your interesting and highly valuable address, we shall feel it to be our duty to take an early opportunity of laying to heart this important matter, and uniting with you not merely in defensive, but in

aggressive measures against Popery, which seems now to be reviving in power, influence, and energy in this kingdom. I do not mean, when I refer to aggressive measures, that we should resort to measures of violence, but to such peaceful measures as we will consider best adapted to put an end to that system of superstition which we consider so prejudicial alike to the temporal and spiritual interests of the people. We desire to bid you God speed in the important work in which you are engaged. We have always regarded your Church as a great home mission; and we have been delighted to learn that it has become the more effective in this respect, as the spirit of pure evangelical truth began to revive in it. This should be to us a great cause of encouragement; and we would render thanks to God that this has been the case. We look upon this not only as a strong testimony of the truth and vitality of those principles, but also as a strong testimony of the expansive nature of the Gospel. While, therefore, we would render you our heartfelt thanks for your visit at this time, and for bringing to us the renewed assurances of the affection and regard of your Church, we would, at the same time, render you our thanks for the important facts which you have so ably pressed upon our attention; and we fondly trust that the great King and Head of the Church will continue to smile upon your exertions, and enable you to discharge all your important pastoral duties, so that you may be eminently instrumental in spreading around you the knowledge of the Gospel and of truth.

The Assembly then adjourned shortly after four o'clock, to meet on Monday at 12.

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#### MONDAY, MAY 25.

The Assembly met to-day at twelve o'clock, and appointed Committees to revise the Synod books, and to class returns to overtures.

#### REFERENCES.

The Assembly then took up a reference from the Presbytery of Aberlour and Elgin, respecting a proposed disposition of the Presbytery. A Committee was appointed to consider this proposal.

The Assembly next took up a reference from the Presbytery of Strathbogie, in the case of a petition from Huntly for a separate supply of ordinances.

Dr. CANDLISH suggested that this was a case in regard to which there ought to be, first of all, the appointment of a Committee to deal with the parties. He thought that this was clearly one of those cases in which there might be room for the influence of a Committee of Assembly to prepare the case for the judgement of the Assembly. He begged, therefore, to propose that a Committee be appointed, to report to a subsequent diet of Assembly. Agreed to.

In the case of a reference from the Presbytery of Brechin,

Dr. CANDLISH said that he had the same proposal to make in reference to this case as in the previous one, as it appeared to him that by this course it would be better adjusted for the decision of the Assembly. As the two references were pretty similar in some respects, he would move that it be referred to the same Committee as that appointed to prepare the reference from the Presbytery of Strathbogie. Agreed to.

The next case taken up was a reference from the Presbytery of Aber-

tarff, craving advice relative to two petitions that had been presented to them regarding ordinances. Mr. Stewart of Fort William appeared on the part of the Presbytery of Abertarff. No appearance was made for the reverend gentleman whose conduct was complained of, Mr. Mc.Bain, minister of Fort-Augustus.

Mr. STEWART, in stating the manner in which the reference came before the Assembly, said that Mr. M'Bain originally belonged to the Original Seceders, but that he was admitted into the Free Church immediately after the Disruption, he having signed the formula. At the time he was admitted, none of the brethren perceived anything peculiar in his views regarding sealing ordinances. Not long after, however, some peculiarities showed themselves in the way of his administering sealing ordinances. One of these was, that he refused to mention the name of the child when he administered baptism. The qualification which Mr. M'Bain required of the applicants for baptism, besides knowledge and good moral conduct, was a detailed account of the operation of the Holy Spirit upon their souls. Many of the people felt a very great delicacy in answering his questions upon this point; and if they refused to state this, Mr. M'Bain refused baptism to them on the ground of ignorance. Another thing which he (Mr. Stewart) had to state was this, that there were persons suspended for many months on the ground of a *fama* against them. The Presbytery instructed the Session of Fort-Augustus to take up their case so long ago as the 24th September last; but, to the best of his knowledge, there was not a meeting of Session, in the case of the individuals referred to, from that time to this. The individuals to whom Mr. M'Bain, in this case, refused to administer baptism, received the ordinance at once from a reverend father in the north, whose praise was in all the churches. Along with this he might mention, that the conduct of Mr. M'Bain in administering the Lord's Supper was perhaps as inquisitorial as that of administering baptism.

Dr. BUCHANAN said, he was very sorry to interrupt their brother at the bar; but as there was no allusion to the ordinance of the Lord's Supper in the papers, he thought Mr. Stewart would see that they were not in circumstances to hear anything upon that subject, the more especially as Mr. M'Bain was not present. He would farther take leave to say that he thought it would be more in order if the reverend gentleman, after speaking on this case, would speak of the things he was now stating as matters that were alleged, and not as facts which had been made the subject of judicial investigation, and found to be substantiated. There was nothing in the papers to show that the matters referred to had been ever judicially investigated at all.

Dr. CUNNINGHAM said that Mr. M'Bain ought certainly to have been at the bar, and his not being present was certainly a disadvantage. Of course every member would feel that there was no reason why a cautious use of stating the reference should not be made, especially on those points to which Dr. Buchanan referred.

Dr. MACFARLAN said that the other party was the aggrieved party, and Mr. M'Bain ought certainly to have been here.

Mr. STEWART then proceeded to state the case on the part of the Presbytery of Abertarff, and said that there was a reference to the administration of the Lord's Supper in one of the papers on the table of the Assembly. When corrected by Dr. Buchanan, he was going to state a thing which he thought would bring out the merits of this case, and would show the absolute necessity that existed for the Assembly giving the ad-

vice which the Presbytery craved. What he was going to state was this, that at the last administration of the Sacrament of the Lord's Supper to the congregation at Fort-Augustus, Mr. Stewart called upon his elders, along with himself, to sit in judgment on the cases of all applicants to sit down at the Lord's table; and having done so, he invited them to a private conference among themselves, in which he encouraged each elder to tell all that he had to say about his brother elder. When this was done, and nothing found out against the life and conversation of these elders, he believed he was correct in stating, that he refused tokens to the elders themselves, to almost the whole of them, although these elders were elected by the people after the Disruption; and of his Session, none sat down at the Lord's table except one; nor, in fact, was any of them allowed to touch the elements. Having stated these few facts, he would now leave the case in the hands of the Assembly.

• Dr. CANDLISH supposed that it was clear, after reading the evidence, that this was not a case which the Assembly could proceed to dispose of summarily. They could not, of course, on the statements made by the Presbytery, proceed to give advice, without the means of knowing what the other party may have to say for himself,—in short, without much inquiry. He could not help thinking that they had reason to regret the raising of such a case at present, not through any fault of the Presbytery; but they all knew that the matters in the case referred to were matters in the Highlands of Scotland of extreme delicacy, and involving questions that required to be touched very tenderly. He thought, since the matter came before the Assembly, they should endeavour to dispose of it very deliberately and calmly; and his own impression was, that it was altogether out of the question to think of disposing of it at this Assembly. He was disposed to act upon the suggestion which was made by a friend, that they ought to appoint a small Committee to inquire into this case, and to report to the Commission of the Assembly, giving power to them to act in the matter as they thought best. He would fain hope that some good might come out of a Committee being appointed to deal with this case. He had no doubt that the Committee would have a great deal of trouble in the matter. They would not only have to bring parties to Edinburgh, but very possibly some of their number would require to visit the spot and confer with the Presbytery. The Committee, he was sure, would not grudge any such trouble, because assuredly this was a case which could not be too tenderly and deliberately dealt with. Without entering further into the matter, he would at once propose that a Committee be appointed to inquire into the case, and, if necessary, to confer with the Presbytery on the spot, and to report to the Commission that met in August, giving power to the Commission to summon all parties and finally to dispose of the matter.

Dr. CUNNINGHAM supported the motion of Dr. Candlish, and said that they could not possibly do otherwise, on account of the position in which the Presbytery placed them. The Presbytery came up virtually asking the Assembly to make inquiry into the case, as they had made none themselves; and the Assembly were, in fact, in the position of beginning the inquiry.

The motion was then agreed to, and a Committee appointed.

#### MARYBURGH CASE.

This was a case of protest and appeal from a judgment of the Free Presbytery of Dingwall, by the Reverend D. R. Munro of Maryburgh.

It appeared that on 2d January last, Mr. Munro applied to the Presbytery to appoint one of their number to act with him in Session, his Session being without a quorum, in consequence of two of his elders, viz., Mr D. Ross, Tollie, and Mr. G. Campbell, Bogchro, having discontinued to attend the church, and to officiate with him in Session, although repeatedly cited to do so. The Presbytery refused the application, but appointed a Committee to investigate the case and report. When the Committee met, they proposed, that if both parties could conscientiously and cordially sink all bygone differences, and come together on a Christian footing, they should now do so. This proposition was first put to Mr. Munro, but he declined to entertain it; whereupon the Committee did not think it proper to put it to the elders. The Committee then proceeded to investigate the case, and reported to the effect that the two elders had declined for months back to sit in Session, but were willing to give reasons; and there being only one other elder then in that part of the country connected with the Maryburgh Session, there could be no meeting of the said Session. The Presbytery, after considering this report, cited the elders to give in their reasons, and requested Mr. Munro to bring up the Session records. At next meeting the reasons were given in, but Mr. Munro gave in extracts of the minutes relating to the case, instead of the records themselves, in consequence of which the Presbytery adjourned the case, ordering Mr. Munro to bring up the records at next meeting and citing Messrs. Ross and Campbell then to appear. At the meeting of Presbytery on the 25th March, Mr. Munro laid the records on the table, and the Moderator, having left the chair, laid upon the table for consideration, at the meeting in May, a motion to the effect that, as there was no libel against the elders cited, the Presbytery dismiss the case, with a suitable admonition as to their conduct. On the 6th May this motion was put and seconded, whereupon Mr. Munro moved an amendment to the effect that Messrs. Ross and Campbell be suspended from the eldership, and that a Committee be appointed to deal with them; but this amendment, not having been seconded, fell to the ground, and the Presbytery accordingly found in terms of the motion. Against this decision Mr. Munro protested and appealed to the Assembly.

Parties being called, Mr. Munro, the appellant, appeared for himself, and Mr. Campbell of Kiltearn for the Presbytery of Dingwall. There was no appearance for the elders.

Mr. MUNRO having stated all the circumstances, and the grounds upon which he appealed to the Assembly.

Mr. CAMPBELL of Kiltearn said, he was quite unprepared to say much on this subject. He had gone down to the Presbytery, and came to the decision in the case which he thought would be most beneficial to the Church; but as to the protest and appeal of Mr. Munro, as it had only been put into his hands that forenoon, he had but little to say on the subject. He had no hesitation in asserting, however, on behalf of the Presbytery of Dingwall, that there is the strongest disposition on their part to give to Mr. Munro every support in their power, and that they were quite prepared to come forward, if there was no possibility of bringing the men referred to back to the Church at Maryburgh, to form a Session for Mr. Munro. With these remarks he would sit down, and leave the case entirely in the hands of the Assembly.

Parties having been removed,

Mr. ANDREW GRAY of Perth said, that it appeared to him that the



proceedings of the Presbytery in this case should have been, to adopt the ordinary method, in order to enable Mr. Munro to appoint elders and deacons. They were assured of not giving him a Committee of Presbytery, to enable him to form a quorum of Session; but it appeared that they had made an attempt to heal the differences in the Session, and had failed in effecting that object. The Assembly therefore, he thought, could not do better than to adopt the suggestion which came from the bar itself,—namely, to reverse the decision of the Presbytery, and enjoin them to appoint one of their number to enable Mr. Munro to form a session.

Mr. MAKGILL CRICHTON seconded the motion, and begged to state, that the conduct of the Presbytery of Dingwall appeared to him not to have been of that brotherly character due to either Mr. Munro or the congregation under his charge. Mr. Munro had no libel to bring against the two elders; his only charge was, that they would not attempt to form a Session; and he thought the proceedings of the Presbytery were liable to very great censure. Certainly he did think it very hard for Mr. Munro to be dragged before the Assembly, forced to print papers, and otherwise put to expense and trouble in this matter; whereas, had the Presbytery done their duty, the matter ought never to have been brought to the Assembly at all.

Dr. CUNNINGHAM said, he thought it right to state, that the proceedings of the Presbytery of Dingwall in this case seemed to indicate that they were not inclined to follow it out in the spirit which should be exhibited in the exercise of the usual discipline of the Church. There was a certain degree of laxity in the tone of the Presbytery on this point, with which he would not sympathise, in trying to continue as members of the Session, individuals who had ceased attending the ministrations of the Free Church at Maryburgh. In doing this they had departed from the strict school of discipline; and under the circumstances, according to the ordinary laws of the Church, he thought the fact of the elders absenting themselves from the ministrations of Mr. Munro and their other duties, afforded *prima facie* evidence that there was some ground for ecclesiastical inquiry, and even some ground for ecclesiastical censure. Under the circumstances, he thought the Assembly could come to no other finding than the one suggested by Mr. Gray, to sustain the appeal, reverse the judgment of the Presbytery of Dingwall, and instruct the Presbytery to appoint a commission of their number to enable Mr. Munro to form a Session.

Mr. GIBSON of Glasgow said, he believed the proper phrase would be to appoint assessors of their number.

The motion was then agreed to, as amended by Mr. Gibson.

#### DEPUTATION FROM THE ENGLISH PRESBYTERIAN CHURCH.

Dr. CUNNINGHAM said, that as one of the deputies of the Free Church he had to state that he was received with the utmost kindness by the Presbyterian Church in England. He had much pleasant Christian intercourse with his brethren in England during his stay among them; and he saw enough, in what he witnessed of their proceedings, to convince him, that assuredly the English Presbyterian Church was really in a most promising and flourishing condition. They were setting themselves with great zeal and activity to the almost overwhelming work that lay before them, and were endeavouring to provide, more fully than

they had yet done, for the spiritual wants of the Scottish and other Presbyterians in that country. They of course, as was to be expected, had a very strong sense of the importance of the work that lay before them; and they were disposed to feel that they ought to make, what some amongst the Free Church in Scotland might sometimes reckon importunate demands for assistance from the Free Church of Scotland—he meant in the way of seeking for men to settle amongst them. They were very urgent in their demands for men to occupy important stations among the Presbyterians in England. The Assembly had expressed, and he hoped, would be willing still to express, their readiness to assist their English friends to the utmost of their power. Great as were the difficulties connected with sending men from Scotland, they were nevertheless disposed to give a favourable consideration to any call that might be addressed from any congregation of the Presbyterian Church in England. (Hear.) He was sure that it would afford great pleasure to the Assembly to see a deputation from the Presbyterian Church in England, and to hear them on the subject of their hopes and prospects. (Applause.) He thought that it was but right that he should advert to one circumstance, namely, to the suggestion that was made in the English Presbyterian Synod, which seemed to meet with general concurrence, bearing on the mode of their carrying on intercourse with other Presbyterian Churches, and specially, of course, with the Presbyterian Churches of England and Ireland. The feeling seemed to be growing, that the appointing of a mere annual deputation to visit the different Churches, and to attend their Supreme Courts, to make a few congratulatory addresses, did not fully discharge the duties incumbent on them, and did not confer the benefit which they might expect to derive from a more full consultation and deliberation with each other. Really the annual deputations scarcely afforded any thing like deliberation and consultation on matters involving difficult questions, in which they were mutually interested. While these deputations no doubt kept up an agreeable and refreshing acquaintance, they scarcely afforded anything like the actual and friendly intercourse that have been wished. Under the influence of this feeling, a suggestion was made in the Presbyterian Synod in England, that in connection with the appointment of the annual deputation, there should be appointed by the different Presbyterian Churches what might be called a Committee of Correspondence, which would afford the opening up of friendly intercourse, in the way of corresponding and consulting over any topics peculiarly interesting to the respective Churches. He believed that in this way a channel would be opened up, of which the different Churches might take advantage in collecting the minds of the brethren upon topics in which they would feel interested. In that way they would have actual, practical, substantial, and friendly intercourse, in the way of consultation and giving advice. The annual deputations might still be kept up, although, if the plan he adverted to were adopted, they would not be so indispensably necessary. The plan met very fully the approbation of the Presbyterian Synod in England, and he believed that they had made some steps for following it up. He would suggest that they should take up the suggestion, and should appoint a small Committee to bring the matter under the consideration of the Presbyterian Church in Ireland. He had very great pleasure in introducing the deputation.

A commission was then given in, empowering Professor Lorimer of London, and the Rev. Mr. Gardner, Woodside, Birkenhead, to attend

this meeting of the Assembly of the Free Church, as a deputation from the Presbyterian Church of England.

Professor LORIMER then rose and said,—Moderator, Fathers and Brethren, we appear before you this day, bearing the annual message of greeting, congratulation, and sympathy, which the Presbyterian Church in England delights to send to her honoured sister, the Free Church of Scotland. (Applause.) We come to assure you, in the name of all our brethren and people in England, of our unabated, our growing esteem and attachment. We come also to congratulate you upon the great and growing prosperity which the Lord has been pleased to vouchsafe to you. Heartily do we rejoice with you in all the joy which that marvellous prosperity must awaken in your hearts, and fervently do we join with you in thanksgiving and praise to the Lord on account of it. Indeed, when we think of all the great transactions and events with which your history as the Free Church began, and when we think of the wonderful series of successes and triumphs which have crowded the pages of your three years' history since, we can find no language appropriate to express our admiration and wonder, and our deep conviction, that the Lord's own mighty arm has been revealed in these "signs and wonders"—as the words in which Israel of old celebrated their two great national deliverances—"Sing to the Lord, for he hath triumphed gloriously. The Lord is our strength and song, and he is become our salvation. The Lord hath done great things for us, whereof we are glad." Indeed, fathers and brethren, it appears to me that the Lord has done greater things, in some respects, for the Church of our fathers at this day, than he did for the ancient Church of Israel. When He brought Israel out of the house of bondage, He led them into a wilderness,—a waste howling wilderness,—and then they were appointed to wander forty long years before they were allowed to enter into the land of promise. How different His dealings with you as a Church! He has spared you the wilderness journey,—He has brought you at once into a good land and a large,—a land flowing with milk and with honey,—He has made your transition passage brief and rapid,—a triumphal march, not a weary journey; and yet brief as it has been compared with Israel's, He has crowded into it many of Israel's mercies in the desert, while He has spared you the trials of the desert itself. You too, have had the bitter waters of Marah made sweet for you,—you, too, have had the quails and the manna falling duly around the camp, and the pillar of cloud by day, and the pillar of fire by night: and for you, too has been smitten the rock,—the rock of Scotland's heart,—once too hard and stony, and the waters of Christian liberality have flowed forth like a river,—a river that has followed you in all your ways hitherto,—and which I trust with yet broader and deeper waves will follow you still. (Great applause.) It is impossible to reflect upon these very special and peculiar dealings of the Lord with the Free Church without being led to the conclusion that He has some special mission for her to execute,—some special work for her to do. It is not for me to suggest what that work is to be, but most earnestly do we desire and pray that she may have grace vouchsafed to her, and wisdom from on high well to understand it herself. The chief, indeed the only anxiety, which your brethren of other churches can now feel in regard to the Free Church, is upon this point, that she may be true to her commission—that she may be preserved from every false step that might injure her influence for good—that she may be led in a

plain path—that darkness may be made light before her, and crooked paths straight and rough places plain—and that thus all the ends for which the Lord has wrought deliverance for her may be accomplished. May you be gifted with the wisdom of the man Issachar, who had understanding of the times to know what Israel ought to do”—may it be as true of the Free Church and her times, as it was recently so admirably shown in this place to have been of John Knox, whose representative she is—(Hear hear)—that these present times—in the religious history of this land were made ready for her, and that she was made ready of the Lord for these times.

I will now proceed to lay before you some facts regarding the present state and prospects of our Church in England, regarding which you will naturally expect from us some information. I rejoice to be able to bring you good tidings of our affairs—our Church, indeed, was never, since the formation of the Synod ten years ago, in a condition half so prosperous or hopeful as it is at present. (Loud applause.) We date our prosperity and progress from your great Disruption—(renewed applause)—a convulsion whose vibrations were instantly felt in England, as they were in otherlands. That mighty event did us eminent service in many ways. First, it made us a united Church. It made vacancies in the parishes of Scotland, which the very men we wished, above all things, to lose, hurried over the Border to occupy; and those of us who remained behind had the joy of finding ourselves perfectly joined together in one mind and one judgment. (Hear, hear.) This was a delightful change; it inspired us with new life and armed us, though now a little band, with double power. Your Disruption also made us in reality what we were little better than in name before,—a distinct and *independent* Church. It broke us off, as a branch, from the Establishment; and not thinking it wise to become a mere branch Church again, we determined that we should thenceforward form a *stem* Church ourselves,—having a root and a trunk, and branches of our own, and growing up as independently upon the English soil as your Church does on the soil of Scotland, or our sister Church on the soil of Ireland. (Applause.) This step has been of immense advantage to us. It has animated our office-bearers and people with zeal and a spirit they never felt before. We feel every day that we have now a Church of our own to maintain and extend, and that, too, in the greatest country in the world. We feel that we have all the privileges of a pure and free Church to enjoy, and all the responsibilities of such a Church to discharge; and this feeling gives a life and an energy to our movements and exertions which we never felt before. We have now, within the short space of two years, most, if not all, of the institutions proper to a distinct Church,—a Theological College,—a Home Mission,—an Education Scheme,—and a Foreign Mission—(applause)—the last not yet indeed in actual operation,—for we have been hitherto disappointed in our efforts to obtain suitably qualified men to send out in our contemplated mission to China; but meanwhile we are accumulating a fund to commence the mission so soon as missionaries can be found to undertake the work. Our College has prospered beyond all expectation. Last session, the second, we had twenty-seven students in attendance—(renewed applause.)—a number which may seem small to you but which appears large, very large, to us, who know the ground and our precarious position better than you can be expected to do. Several of these students are native Englishmen,—a circumstance peculiarly gratifying to us, as our great aim is to make way among that class. We think,—and I am sure you will think with

us,—that English Presbyterianism can never be expected to make any general way until it gets into the hands of Englishmen themselves. (Hear, hear,) The ministry of every country should be a native ministry; and that is the grand aim we have in view in regard to the Presbyterian ministry of England, that its ranks should be filled and extended with recruits drawn from the good dry soil of England itself. The funds of our young institution are also in a prosperous condition; so much so, that the Synod, at its late meeting in Manchester, determined to proceed without delay to make a permanent appointment to the chair of systematic and pastoral theology. (Applause.) You are aware that the arrangements made for the occupation of the chair last session were of a temporary kind. Dr. Henderson of Glasgow, and Mr. Hanna of Skirling occupied it for two months each; and I cannot express too strongly the deep obligations of our Church to these honoured brethren, for the prompt kindness with which they rendered their services to us on that occasion, and for the very able and efficient manner in which they fulfilled the duties entrusted to them. Their lectures gave the highest satisfaction to our students, and were worthy of the theological reputation of the Free Church, which numbers among her ministers so many eminent and highly accomplished divines. Still such an arrangement for the chair was attended with inconveniences and disadvantages so obvious that they need not be specified; and the Synod, as I said before, have determined to make a permanent appointment. Where their choice is likely to fall it is not for me to say, but I may venture to predict, upon my own responsibility, that it is certain to fall upon one or other of the theologians of this Church; and I have only to express my earnest hope that whosoever is invited to occupy this important post, may see it to be his duty to accept the call addressed to him; and that his Presbytery may throw no obstacles in the way of his removal. This, I think, I may venture to assume, will be the mind and wish of the whole Assembly. While the Synod is thus wisely providing for the future extension of our Church, I rejoice to be able to acquaint you, that we are also endeavouring in the meanwhile to consolidate and improve its internal condition. There we have found much, very much to do—our whole financial arrangements needed to be new modelled—the sustentation of many of our ministers needed to be put upon a more suitable footing,—our day schools needed to be improved in condition and increased in number—the superintendence of Presbyteries over congregations needed to be made more efficient—the congregations themselves needed to be organised into associations in aid of all the Schemes of the Church. I rejoice to state, that all these objects have recently engaged our attention. Our last meeting of Synod was especially occupied with these internal improvements. But I leave it to my brother, Mr. Gardner, to enter more fully into these topics. All I shall say is, that we have been putting a reforming and improving hand to the very foundation of our Church—to the most ancient and time worn parts of the edifice,—we have been repairing the waste places of her Zion, and building up the desolation of many generations. Yes, the very dust and stones of the ancient Presbyterian Church of England have become dear to us—the most dilapidated and wasted of her congregations is precious to us—and we trust that we may take this as a token that “the Lord is about to arise and have mercy upon our Zion, that the time to favour her, yea the set time is come.” (Loud applause.) Do not, however, suppose that we are now, or are likely very soon to be, independent of your aid. The truth is that we are still in extreme need

of your co-operation and assistance. It will still be a few years before we begin to send out from our College a regular supply of preachers, and even then we shall still need to draw upon you for ministers adapted to our principal stations,—until our licentiates shall have acquired some experience in her important and difficult charges. At this moment we have vacancies in three very interesting and influential localities, in Newcastle, and Brighton, and Birmingham, which are all earnestly looking for ministers of the Free Church to settle among them ; and nothing but the want of men prevents us from commencing operations with the best hope of success in Bath, and Bristol, and Plymouth, and Hull, and Leeds, and many other great towns of England. (Loud applause.) A wide door of enterprise and of usefulness has been opened up before us, and we only need more ministers to make that door as effectual as it is wide. Listen to the remarkable words of Dr. Merle d'Aubigné—(applause)—addressed to us in London last summer—"I believe you, the Presbyterian Church, have a mission in England. I am sure you are fitted very much to meet the necessities of the English people, and I had much joy, on coming to England, to find the state of the Presbyterian Church in it, and that already it was entered on its mission. I say that the Presbyterian Church has a mission or duty. It is not only for yourselves, or your congregations and people, that you are here,—it is for the whole country !" (Renewed applause.) These were remarkable words, and they have sunk deep into our hearts. Will they not also impress yours, honoured brethren, and move you in compliance with the calls which we are from time to time addressing to you,—to come over and help us. There is a remarkable preparation in Providence for the spread of a free and pure Presbyterian Church in England. In almost every large city and town of the country is to be found a larger or smaller number of Scottish Presbyterian families, still deeply attached to the Church of their fathers, and ready to rally and act together so soon as the old blue banner is displayed in the midst of them. Already, in this way, the members of many a congregation is made ready to our hands, and we have only to go and pluck the fruit which offers itself ripe to us from the tree. Now, it is to the Free Church especially that we must look for assistance in availing ourselves of these precious opportunities—it is Scotland, and her ministers especially, that are called to the great and glorious task of rearing up, or at least, of laying the foundations, of a second Presbyterian temple in England : and my reason for saying this is, that for many years, and up to this day, there has been the closest connection and dependence between the Presbyterianism of Scotland and that of England. We have been closely bound up with you in all your later history,—your former decisions directed us,—your struggles and contentings drew us into their vortex,—your Disruption disrupted us,—and your subsequent triumphs have given a new stimulus to our prosperity ; and is not all this a clear indication that it is the purpose of Divine Providence that the mission of Presbyterianism in England is to be carried out very much, at least, in its earlier stages, by the aid of your sympathies and your co-operation. We have been bound up with you hitherto, and there is everything to indicate that we must be bound up with you still. We have been able and willing to aid you a little in your struggles, and now the time has come for you to aid us in ours. (Applause.) What we earnestly desire is, that ministers of the Free Church who receive calls from our people, might see it to be their duty, more than hitherto, on pure public grounds, to accept them, and come and settle among us. In the space of three years, we have only been successful in seven of these calls,—in three the first year,

in two the second, and in two the third. Allow me to say, that this is the only department of your operations in which you have not been making progress. We do not blame you for this; how could we blame you for considering the urgent pressure of your own wants! Still, we naturally wish that the case had been different; and we are very anxious that ministers receiving such calls in future, should not reject them save upon the clearest and strongest grounds of duty. We wish them to take into their consideration whether there is not a duty which they owe to the cause of Presbyterianism in England, as well as a duty which they owe to the same cause in Scotland? It is true the stronger the Free Church is in Scotland the better will it be for our cause in England. But it is equally true that the stronger the Presbyterian Church becomes in England, the better will it be for the interests of Presbyterianism in Scotland. Besides, I am sure it will not be in our power, with all our calls, to weaken a Church so powerful as this is, in the smallest degree. It is true also, that it is your wisdom and duty to concentrate your strength within Scotland, and not to scatter your forces, and by scattering weaken them. But surely you are not to concentrate only, though you are to concentrate chiefly. How did old Rome make herself the mistress of the world? Was it by concentrating upon her seven hills? No. While she did that, she did something more. She sent forth her invincible legions into all lands; and it was by making her presence to be felt everywhere, that her power came to be everywhere acknowledged. And how does modern Rome hope to make herself again the spiritual empress of the world? Not by concentrating upon the Vatican? No. But by sending forth the emissaries of the Vatican into all the kingdoms of the earth:—while in like manner, it seems certain, that if the Free Church is to make her power felt extensively in other lands, there is no way in which she can accomplish it but by sending out her tried and able ministers beyond the narrow bounds of Scotland; while at the same time she still preserves her citadel entrenched in impregnable stone, set upon Scotland's ancient hills. Come then, honoured brethren, come over and help us in our work in England. You have sent out men to Germany, to Turkey, and the shores of the Mediterranean,—you have made your influence to be felt in all the three Presidencies of India,—you have your missionaries in Africa,—you are in league with a whole Church in Canada, and you have officered its bands,—why then should England, the country nearest to you, and the country which most powerfully affects your destiny, not have a larger place in your plans and enterprises?—Come over and help us. Already you have fought one good fight, and have gained a victory which has filled the world with its fame. Repose not on your laurels, but come and fight side by side with us another fight, and gain another victory,—you have laid the foundations of one Free Presbyterian Church in Scotland,—and have built up its walls strong and high,—come over and help us to lay the foundations of another Free Presbyterian Church in England, and to rear up its walls until its glory shall be equal to the glory of the former house. You have done a great work for God and for the cause of true religion in this favoured land,—we pray you detach a few able workmen from your ranks,—we ask no more than few,—and send them toward us in doing a great work for God and the souls of men,—among our neglected countrymen in England,—and among the teeming myriads of England's native population. (Professor Lorimer sat down amid enthusiastic applause.)

The Rev. Mr. GARDNER then addressed the Assembly as follows:—Moderator, Fathers, and Brethren,—I am glad that I have not been called in

an individual capacity to address the venerable Assembly of the Free Church of Scotland. In an individual capacity I would shrink from the position which I now occupy. But judging from the reception given to our deputations on all former occasions, and from that given to my reverend brother who has just preceded me, I cannot but conclude that I shall for a few moments be permitted to occupy the time of this venerable Court, when I appear as one of the representatives of another Church. In all the remarks made by my reverend brother in reference to the Free Church, I most cordially concur. It is the Lord's doing, and it is marvellous in our eyes. Extensive as was the Presbyterian Church in England once, it is undoubtedly true that it is no longer what it once was. We cannot boast of numerous and flourishing congregations throughout the length and the breadth of England; but we can and do truly say, that the Lord hath given unto us a little reviving in our bondage—(hear)—and we would not willingly despise the day of small things. We would pray, and watch, and labour, in the hope that God will arise and have mercy upon Zion, and that the set time to favour her will speedily come, if the dawn of that blessed day be not now breaking in upon us. Deputed as I have been to speak on the Missions of our Church, I have to state that we have been putting forth special efforts in the Home Missionary field during the past year, to reclaim the outcasts among our countrymen in England,—those who have ceased to care for themselves in spiritual matters, and for whom no man careth. There are thousands of our countrymen in England who may truly be described as sheep without a shepherd,—as living without God and without hope. But, Moderator, in addressing this venerable Court, it will be more satisfactory that I should lay before you the facts of the case. In Newcastle-upon-Tyne, by way of example, we have a population of upwards of 100,000, and it is calculated that from seventy to eighty thousand of these attend no place of worship. (Hear.) The port is visited by about 10,000 seamen annually. This is only an example of the destitution. I would not presume to say what is, or what is not, the duty of this Church in reference to such a case. I do not quite agree with my brother who has preceded me as to sending forth ministers without any regard to concentration of your forces at home. If there be no centralization, there will be no possibility of sending forth labourers. If the heart be weak and powerless, the members more remote will soon become cold and dead. Still I would have all ministers to whom a call may be addressed, to weigh well the claims of England, and I would have all Presbyteries to deliberate well, before offering any opposition to such as may feel inclined to accept of such calls. But, Moderator, there are those in England who, like the captive Jews by the streams of Babylon, are weeping over the remembrance of vanished joys and pleasures, and who are earnestly seeking to enjoy the privileges which they enjoyed in their native land. To supply the wants of such, and of all others, new stations have been opened; and these efforts on the part of our Church have been attended with the most encouraging success. In London and its neighbourhood, six new places of worship have been added to the Presbytery. In Manchester three new congregations have been formed. In Liverpool we had formerly two congregations, and we have now four. In Cheshire, where for six years there was only one Presbyterian congregation, there are now four, three in connection with our own body, and one in connection with the United Secession Church. One of these in the place where the well-known and highly honoured Mat-



threw Henry once laboured; and we hope to see Presbyterianism as prosperous still in Chester, as it was in the days in which Matthew Henry lived—(hear.) These results lead us, Moderator, to thank God and to take courage. But these are not the only indications of revival on the part of our Church. There is internal life, manifesting, as its symptoms, a greater desire on the part of ministers and office-bearers to promote the great ends and purposes of a gospel ministry,—the conversion of souls unto God, and the edification and comfort of God's people. Presbyterian visitations have been revived, and ministers and people are becoming more alive to the necessity of the most self-denying efforts in the cause of Christ. Nor have we been unmindful of the wants of our fellow-creatures in foreign lands, while seeking to supply the wants of such as are nearer ourselves. We have a missionary and his partner labouring for the benefit of the Jewish population in the island of Corfu. These are sent out, not by the Synod of the Presbyterian Church in England, but by the society of Ladies in connection with that Synod. We have also money to send out a missionary to benighted China, but we have not as yet the man. Still we trust that, in the good providence of God, men and money will both be found, and that the Presbyterian Church in England will be one of the honoured instruments in causing China to be as the garden of the Lord. (Hear.) Moderator, I have also to express the high gratification of the Synod at beholding your firm, unwearied exertions in the Sabbath cause. The Synod of the Presbyterian Church in England has had great reason to mourn over all the evils connected with Sabbath desecration. In London, Newcastle, Manchester, and Liverpool, the sins of Sabbath desecration are seen and felt. On the shores of the river Jersey there are seven ferries, steamers to and from which ply on the Sabbath as on other days; one from halfpast five in the morning until 12 o'clock at night. The Manchester Railway, by its cheap trains, pours in, during summer, hundreds or thousands on the Sabbaths, to accommodate whom steamers are ever in readiness; and these are sometimes so over-crowded that it is with difficulty that they can be steered. These, Moderator, are only a few of the evils as seen and felt in England, and I am sure it will give the Committee of the English Synod the greatest pleasure in co-operating with any Committee which may be appointed by this Court, in putting an end, so far as can be done, to Sabbath desecration, and in bringing about that time when men everywhere will delight in keeping the Sabbath, and in reverencing the sanctuary of the Lord their God, as it was kept and revered in days on which we are privileged to read. But, ere I conclude, Moderator, suffer me to allude to our Educational Scheme. We are aware that it is of the greatest moment to train the young; and we have been putting efforts to build and endow schools, so that our children may no longer be brought, as they have been, under influences adverse to our Presbyterian Church. Great efforts have been made by clergymen, deeming themselves the successors of the apostles, to secure the young—(hear)—and we are seeking, Moderator, to counteract all such efforts, and in doing so we shall do good to children and parents alike. And there is abundant need of education in England; for it is calculated, on the highest authority, that not more than one-half of the grown-up population in England could, at a very late period, either read or write. But I would not longer trespass on the patience of this Court; and thanking you, Moderator, and the members of this Court, for your courtesies and kindness, I would bring these statements to a

close. May the Great Head of the Church bless and prosper all our undertakings !

Mr. MACNAUGHTAN of Paisley then said,—I have great pleasure in moving the thanks of this house to the deputation who have just addressed us, for the interesting statements they have made regarding the present condition of the Presbyterian Church in England. And I trust that their addresses will be followed on our part by all the counsel and assistance which, in our present circumstance, we may be able to afford. Let us not forget that England gave an asylum to John Knox at a time when he could not carry on the work of the Reformation in Scotland ; and let us not forget, that but for the protection experienced by him at the hands of the English monarch of the day, he would never have been honoured to lay the foundation of that Presbyterian platform on which it is our privilege now to stand. (Hear, hear.) Let it not be forgotten, either, how much we owe to the Presbyterians of England,—to the Mantons and Calanys of the olden times, and to the Marshalls and Henrys of a later day,—what rich stores of theology they have bequeathed to us and to the Christian world at large. This Assembly need not be told of how Presbyterianism in England degenerated, first towards Arianism, and then to Socinianism, until Presbyterianism and Socinianism came to be considered as really identical. It devolves on us in these times to wipe out that stain from our escutcheon, and to let our brethren in England know that Presbyterianism is a system that guards as strongly as any can do the glorious doctrines of evangelical religion. But we must remember the cordiality with which our brethren in England came to our succour at the time of the Disruption,—how readily they helped us, then with their counsel and efficient aid, laying us under a debt of gratitude which as yet we scarcely understand. I wish we were able to suggest any mode by which we could pay our debt to the Presbyterian Church of England, or render her real efficient aid in carrying out their scheme of evangelizing that great land. When we look at the state in which England is at this hour, and see the rapidity with which Popery is spreading ; when we see what little attempt is made to check the progress of semi-Popery within the bosom of the Church of England itself ; and when you come to the conclusion, as I have done, that there seems to be no likely way of meeting the progress of error in England, save by a system scriptural in its character, simple in its nature, and consolidating in its power and energy,—all which Presbyterianism is,—it does become a very imperative duty on us, in our present position to do something to meet the spiritual wants of that great country, though as yet we may not see clearly in what way the effort is to be put forth so as to be successful.

It is evident that we cannot supply the Presbyterian Church of England with all the men whom the necessity of her case demands ; but why may we not do for England what we have been doing for Canada and the colonies ? Why may we not say to them, Brethren, we are not able to spare to you many of those upon whom you are setting your heart and affection ; but we can send you deputations, time after time, commissioned to go into England, with all the prestige of the Free Church of Scotland, to take possession of your large towns not for the purpose of propounding the principles of the Free Church, but for settling forth the glorious gospel of the grace of God, and for strengthening your hands in stemming the tide of doctrinal error and Sabbath profanation apparently coming in upon you like a flood. (Cheers) And having

accompanied some of the deputations which were formerly sent out by the Church, I can say that, throughout the large towns of England, there will be a wide and effectual door opened for the preaching of the gospel, and for the ministrations of the ministers of the Free Church of Scotland; and that there will be no difficulty in their gathering around them, for the purpose of hearing the truth as it is in Jesus, not merely those who have gone from our own country, and who are linked to anything Scottish by the strong ties of national associations, but Englishmen of all kinds,—Wesleyans, Independents, Baptists, and Episcopalians—and many who care nothing at all for Christianity itself. I think that in this way we may give most effective aid to those of our brethren in that land. I can thoroughly sympathise with all that has been said regarding the spiritual destitution of Newcastle. I happened to be there not very long ago, in connection with, but at the request of the Sabbath Observance Association. It is very common in that city to see placards in public places holding forth great inducements to Sabbath travelling and sailing,—inducements of a kind that would not be looked at in any of our Scottish towns. I think, therefore, that we should not only congratulate our brethren on the advances they have made, but that we should also sympathize with them on the position of peculiar difficulty which they are called to occupy in such a land as that, and that we should set about devising some means by which their hands may be strengthened, and some effectual barrier placed in the way of that Sabbath desecration and spiritual destitution which, unless soon checked, will not be long confined to Newcastle and the borders, but the contaminating and pernicious influence of which will speedily extend itself to our own country. And if such be the state of Newcastle, what mind can fancy or what tongue can portray the moral and spiritual destitution of London! Why, Newcastle, is but a type, on a small scale, of London. Our brethren in England, therefore, are entitled to our sympathy, and deserve our warm encouragement, and we are called upon to strengthen their hands by every means in our power. But I would, with all deference, say to them, that I would like that, in all their future statements, they would get rid of all expressions and statements which tend to make it appear as if their mission were somehow or other connected exclusively with the Scotchmen settled in England. Why, it is the Presbyterian Church of England with which we have to do; and I believe that one reason why in the days of the Establishment, the Presbyterian Church had so little power there, was that it was so closely identified with Scotchmen; even by having the name “The Scotch Church” blazoned over the door-way, so that Englishmen would pass by, saying, “It is just ‘the thistle,’—it is something connected with Scotland, with which we have nothing to do.” (Applause.) Now, what I hope they will do is, that they will henceforth devote their energies to the evangelizing of that great land, and the setting up the Presbyterian Church there. And probably they will find that there still exist among the memorials of the olden time associations which may be made to tell usefully in the advancement of the truth in that country; and that, by referring back to the times of the Henrys, and the Marshalls, or to a time farther back still, to that of the Mantous and the Calamys, they will strike a cord that will reverberate through the English heart, and what is far better set men to inquire what truth is, and thus be enabled, through the blessing of God, to gather in many souls to Christ. (Loud cheers.) I will not detain the Assembly with any further remarks; but I have great pleasure in moving;—

“ That the General Assembly have heard their brethren from England with much delight: and express their deep thankfulness to the great Head of the Church for the measure of success with which it has pleased Him to crown the labours of the English Presbyterian Church: They rejoice to hear of the prosperity of the College which has been recently established in England in connection with that Church, and that while the efforts of their brethren have been directed to the advancement of education and Christian instruction at home, the claims of the heathen have not been neglected: The General Assembly renew their expressions of cordial sympathy with their brethren in England: They acknowledge the claims which the cause of Presbyterianism in the sister country has upon their prayers and exertions; and they express their readiness to aid the efforts of their brethren in connection with their Home Mission in every practicable way.

Mr. A. GRAY seconded the motion. and, after a few words from Dr. Macfarlane, it was unanimously agreed to.

Dr. CANDLISH said, he hoped in any deliverance the Assembly might come to, they would embrace a recognition of one of the most important recommendations for the benefit of Scotchmen, which had been offered to their consideration. He referred to the communication from the Lay Association of London, brought before the Assembly by Mr. Lorimer, and he was sure none of them could have failed to regret exceedingly the state of their countrymen who used to wander as sheep without a shepherd in that metropolis, and others of the large towns in England, but who now, by the aid of that Association, were watched over in a manner which must be of the most essential benefit to their spiritual interests. It was one of the greatest possible services which any class of men could render to their fellow-countrymen, and they owed a special debt of gratitude to the convener of the Lay Union, Mr. William Hamilton of London, for having taken charge of these arrangements, which, great as it was, was one of the least services he had rendered to our Church. As he had stated before, he would be disposed to embody in their deliverance an acknowledgement of their obligations to the Lay Union, and an injunction on their ministers to pay special attention to the letter from that Association. (Applause)

The minute of the Assembly embodying Mr. Macnaughtan's motion having been read and agreed to—

The MODERATOR said,—Gentlemen, deputies from the sister Presbyterian Church of England, I trust it is unnecessary that I should renew the assurances which have been expressed of our cordial thanks to you, and of our gratification at seeing a deputation from that Church, or to renew our expressions of sincere interest in all that affects or concerns the advancement of our cause in England, and the prosperity of our Church. The claims you have upon the gratitude of the members of this Church have been so well and so eloquently set forth by Mr. Macnaughtan, that I can add nothing on that point to what has already been so well said. I add, however, that the exertions and the steadfastness manifested by the Presbyterians of England was, under God, mainly instrumental in securing to the Presbyterian Church of Scotland the deliverance from Prelacy and tyranny under which it so long laboured. It was the Christian policy of our fathers to take every means, and to use every effort for the extension of those principles in England, and for their maintenance and support, which they considered as identified with the happiness and prosperity of their own land. But that blight which came over vital godliness in this coun-

try,—which made the Church of Scotland to shrink within her own territory,—allied, as it were, the living with the dead, but with scarcely symptoms of life, so far did the blight extend. The Established Church of Scotland, in the exercise of a miserable policy seemed to forget the policy of our fathers, and left those of her numerous children who went to other countries to provide for their own religious instruction, who were sent forth, maintaining the same principles, and looking to her for protection. We have learned, with the greatest satisfaction and thankfulness to the great Head of the Church, that the Disruption, as it had been eminently blessed to ourselves, has likewise been eminently blessed to you, and that it has been the forerunner of the revival among you of vital godliness ; and I trust you will go on and increase, and spread through the land those principles which you yourselves so worthily maintain. They are principles which possess a vital and expensive power, of which we have had the most gratifying evidence, in having expanded amongst ourselves, while they have also been expanded amongst you. We have heard with the greatest satisfaction and thankfulness to God, that you have been taking a most active part in missions, and we trust that your efforts will continue to be eminently blessed in gathering together not merely those Scotchmen who still look with affection and with reverence to that real Church of their fathers, and extending your congregations and providing them with ministers, but also those many Dissenters in England who have cherished those principles as the principles which their forefathers maintained. We have heard with the greatest gratification of the means employed of rearing independently, and without any of our assistance, a ministry amongst yourselves,—a native ministry,—the only effectual means, after all, which can be employed for maintaining and promoting those great principles which in common we hold and maintain. In this way a ministry will be reared who will not be always looking with a longing eye to this country as their own land, but who will have as the country of their birth the scene of their labours. It is also most gratifying to us to learn that you have been taking measures for sending forth missionaries to India. It is in human affairs, generally speaking, a test of any great principle, that it is capable of expansion. It is also a great truth, that those who found any institution, if they expect that institution widely to spread itself, and to be permanent, they erect on that foundation a wide platform, and measures are adopted and devised having reference to its nature of expansion. We have heard, therefore, with the greatest satisfaction the plan you have taken for evangelizing not only your own but distant lands. I desire, in the name of this house, to return you their cordial and heartfelt thanks for your attendance this day, and for the most interesting and gratifying statements which you have made to us. I desire to express our satisfaction of the proposal of a still more intimate connection among our Churches ; and perhaps the appointment of such Committees of correspondence will go far to prepare the way, at some future period, for such arrangements between the sister Churches of England, Scotland, and Ireland, and the different portions of the British empire, holding precisely the same Confession, the same views of Church government, and maintaining the same Church order, as may lead to a still more intimate connection ; and such arrangements, having special respect to missions, and the evangelization of the heathen as will tend most effectually to promote the glory of God, and the spread of the Gospel.

Dr. CANDLISH again alluded to the recommendation of the Lay Union, and after stating that they would not too strongly press upon ministers attention to the document read by Mr. Lorimer, proposed the following motion:—"the General Assembly have heard with much satisfaction of the activity and success which have distinguished the London Lay Union in the advancement of the Presbyterian cause in the metropolis, and the measures which they have adopted with the view of maintaining a more careful superintendence of the Scotchmen who go to reside in London, and they recommend to all the ministers of this Church special attention to the document transmitted to them by Mr. Hamilton, Secretary to the Union."

The motion was agreed to by acclamation.

The Assembly then adjourned till seven o'clock in the evening.

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MONDAY, MAY 25.

EVENING SEDERUNT.—The Assembly met this evening at seven o'clock.

CONVERSION OF THE JEWS.

Dr. KERTH read the following Report from the Committee for the Conversion of the Jews:—

"To be turned from darkness to light, and from the power of Satan unto God, alone constitutes the conversion of a Jew or of a Gentile. Whatever may be the instrumentality, or however much it may be blessed, conversion is the work of the Spirit, and spiritual things can only be spiritually discerned. In the annual record of the progress of missions, the task is different from that of the annalist of worldly warfare, where the fall of every stronghold is an object of sight, as well as a theme of exultation. Though the weapons of our warfare, which are not carnal, are mighty, through God, to the pulling down of strongholds, which the strong man armed has set up in every heart, and though angels now rejoice over every sinner that repenteth, the day that shall declare to His people and to His enemies the triumphs which the Lord has wrought by the missionaries of His cross, is that only of the manifestation of the sons of God, in the General Assembly and Church of the First Born, which, though many of their names be never recorded on earth, are written in heaven.

"While the warfare is waging, secrecy may sometimes be essential to conquest; and the less that is said, the more may be done. Those to whom you as a Church commit those enterprises, which form an invasion of the kingdom of darkness,—else they are nothing,—may, for the work's sake, feel constrained to claim your confidence, and to beseech you to commit, with them, his own cause unto the Lord, who is King and Head over all things to his Church. His faith has ever to be exercised; and, in seeking the extension of that kingdom which cometh not with observation, and is not of this world, the words of the King are ever to be remembered, and, as when missionaries first went forth, the wisdom of the serpent must be added to the harmlessness of the dove. Enough, however, may be freely told, as 'open before hand,' to show that the work is the Lord's, and that we have good and great cause to thank God, to take courage, and to press forward; for the history of the Free Church of Scotland has been that also of missions from the first, and our *Missionary Record* forms a monthly report to those who rejoice in the extension of the Redeemer's kingdom among Jews or Gentiles.

"An Annual Report may form a summary notice,—and a brief view may thus be taken of the different stations.

" *Pesth.*—The following testimonies have been given, since last Report, by Mr. Edwards and Mr. Thomson concerning the Mission at Pesth; by the former on his second visit to the city, and by the latter when he had first entered it—

" 'You will conceive,' says Mr. Edwards 'how gladly, after Scotland, we found a second home, for a season, in Pesth. How delightful, in our wanderings, to come upon the tabernacles of the righteous, in which is heard the voice of salvation and spiritual rejoicing! Much has been said of Pesth, but, I may say, the one-half has not been told. It cannot be told,—it must be felt. In moving about among the brethren there, one feels that he has come upon a little spot of verdure amidst a sea of desolation; one feels that here God has been working,—that here God is dwelling.'

" 'The day after Mr. Thomson's arrival in Pesth was the Lord's day. 'I had the privilege,' he says, 'of proclaiming the Gospel of Christ to our small English congregation in the morning while I worshipped in the afternoon with the Jewish converts. My very first intercourse with them powerfully affected me; there was so much devoutness, thirst for the Word of God, and fixed attention visible in their whole deportment. And all my subsequent opportunities of conversing with them have only deepened the conviction that here we have an unequivocal work of the Spirit of God wrought before our eyes. Mere human teaching may, to a certain extent, procure a reception for some of the most distasteful doctrines of the Gospel to the natural man, and even the transition from Judaism to Christianity might be accounted for on principles strong enough to overcome the obstacles in its way; but the graces of humility and love, and unobtrusive, patient obedience and the power of the truth over the heart, are what man cannot communicate, and which plainly indicate the operation of the Spirit. These things I believe, we may see exemplified among many of our converts here; and they ought to encourage us to more abundant labour in the work of the Lord. Oh! that among every community of the scattered people of Israel there were such a company of simple-minded, prayerful disciples, to leaven the whole mass; and we look for more than this. Let us but be up and be doing, and prove God now, whether he will not open the windows of heaven, and pour down a blessing, till there be no room to receive it.'

" 'Such is that company of faithful disciples which the Lord has gathered in that place, whither He led two enquirers after Israel, sent forth by the Church, and where He arrested them, one for a shorter, another for a longer period, till an open door was shown them into the house of Israel, at a time when, in that city a few years ago, evangelical religion was practically unknown. The conversion of not a few Jews has been followed by the conversion of some Gentiles also,—by life from the dead, as the receiving of Israel shall ultimately and universally be. The Lord has opened a great and effectual door; and though attempts have been made, no man has been able to shut it. Helpers have been raised up, where they could little have been looked for; and the mission has been maintained, even at times when its existence was threatened. Consultations are now held in that city by men whose hearts are bent on the good of Israel, and the regeneration of the Hungarian Church. The Lord seems to be removing obstacles with his own hand. In the latest report of the Edinburgh Ladies' Association for Jewish females, it is stated that there are many difficulties in the way of *foreigners* opening a public school at Pesth. The difficulties are as many and great in the way of their building a church. The converts have been baptized by the Hungarian minister of the Reformed Church. The stability of our mission there might thus in human view seem very precarious. But as

the Lord hath hitherto helped us, means are now operating whereby the fruits of the mission may be preserved, and the work be carried on, if, in his adorable Providence, our missionaries were removed. It is proposed that a church, and gymnasium or academy, shall immediately be built in the capital of Hungary, expressly for promoting evangelical religion. A faithful pastor has been given by the Lord, and has been called by a congregation; an endowment has been provided, according to law, and after the removal of many obstructions. Some additional pecuniary aid alone is required, that the church and seminary may be built, which would be open alike to Germans and Jews. There would then be no fear that our little flock would be scattered, or that the sheep and lambs which have been brought to Jesus would cease to be fed. Other means are desired, and other ways are preparing, unthought of before,—the establishment of our Jewish mission, for the regeneration of the Protestant Hungarian Church consisting of three millions of souls; and it may be the will of the God of all grace, the Holy One of Israel, that they be also the means of bringing into His own fold some of the wandering sheep who are spread in thousands and tens of thousands throughout the provinces of that kingdom where no foreign missionary could permanently settle.

"In the course of the last three years upwards of fifty Jews have been baptized. The *Missionary Record* for the present month contains the joyous tidings of some new cases of conversion; and there is continually a small band of enquirers, with whom your missionaries have constant intercourse. This mission has been greatly blessed to English residents and nations as well as to Jews. And knowing the grace of God, and seeing the work of His Spirit, we know not to what it may yet grow. Two Hungarian ministers of Pesth, whose hearts are warm with love to the Free Church of Scotland have expressed their deep regret that they are unable to realize the hope they fondly cherished, of being personally in the midst of us at this Assembly.

"*Jassy*.—Besides the 40,000 Jews who reside in Jassy, that city is visited in the course of a year by thousands of Jews from Russia, Austria, and Poland, in which countries missionaries would not be permitted to reside. Austrian Poland has been visited by the missionaries from Jassy; and these visits have led to the conversion of three Jews, one of whom has come to Scotland, was lately baptized in Edinburgh, and is preparing for the study of theology. Another has been baptized in Pesth; and the third in Strasburg. Ten converts are now resident in Jassy or the neighbourhood. There are generally from forty to sixty Jews who visit the missionaries, as inquirers, disputants, or readers. Sixteen Jewish boys, and nine Jewesses, besides German children, attended the schools, before they were put down by the ban of the rabbi. But these youths frequently attend the prayer meetings, and hold intercourse with the missionaries, who supply them with tracts. When the mission was first established, great enmity was manifested by the Jews against religious books and tracts; and the receiving of them, as well as the Scriptures, from the hands of the missionaries, was denounced by the rabbi. But prejudices against Christianity have been greatly removed; and many have been taught to distinguish between the corruption of the Christian faith, which alone they previously witnessed, and the simplicity of the truth as it is in Jesus. Books and tracts are now readily received. Many copies of the Old and New Testaments have been circulated; and Mr. Philip, before he left Jassy, sold fifty Bibles at 5s. each. The Old Testament is now purchased by the strictest Jews.

"Mr. Edwards has returned to Jassy in renewed health; and, in the good-



ness of God, has been enabled to resume his labours. The Committee, feeling the necessity of strengthening the mission, have appointed Dr. Mason, formerly physician in Dumfries, with whose qualifications and disinterestedness they were fully satisfied, as medical missionary at Jassy. From the low state of medical knowledge in that city, the prospect is held forth, and the hope is cherished, that at no distant time he may have sufficient practice to enable him to continue his willing services, without any expense to the Committee. In the mean time they have entered into an engagement with him for three years. It is expected that ere now he has reached his destination. Mr. Edersheim has been appointed an additional missionary to Jassy. This station will thus be strengthened. The Committee cherish the hope of being enabled to strengthen it yet more. Mr. Phillip, who is now about to be taken on trials for licence by the Presbytery of Edinburgh, and whose labours the Lord has already blessed, may return in the course of a few months. And while more labourers than ever will thus occupy that field, it seems to be more than ever ripening for the harvest. But it is to the Lord we look and pray, who alone can grant the increase.

*“Constantinople.”*—The Church is well aware of the providential circumstances that led to the formation of the mission at Constantinople, which had not previously been contemplated by the committee. The want of more labourers at that station has long been painfully felt; and Mr. Allan's letters, since he entered on that station, as a fellow-labourer with Mr. Shaufler, contain earnest entreaties that others should be sent. The Committee resolved some time ago that Mr. Thomson should proceed from Pesth to Constantinople, on return of Mr. Wingate to the former city. And they now fondly anticipate, from the earnest appeal already made to this Assembly by Mr. Gray, that effective measures will be taken by the Church for greatly strengthening the mission at Constantinople. In communications recently received from Mr. Wingate, he gives a brief sketch of the present state of that mission.

“‘As we entered the mission-house,’ says Mr. Wingate, ‘our souls blessed the Lord, and our spirits rejoiced in God our Saviour. From this place may we not hope Christ shall manifest His glory to his ancient people Israel, as well as be a light to lighten the gross Gentile darkness which covers this city and this country? Let us not despise the day of small things. Jewish infidelity, Popish superstition, and Mahomedan delusion, shall yet be destroyed, and that kingdom of God which we preach, and which is righteousness, and peace, and joy in the Holy Ghost, shall yet fill the earth with the fruit of Immanuel's purchase. Dan. vii. 27. Rev. xi. 15. Rev. vii. 9. Had we formed our judgment concerning the Lord's purposes of mercy and grace for Europe, by the conversion of Lydia, the seller of purple, whose heart the Lord opened to attend to the things spoken by the Apostle of the Gentiles,—Acts xvi. 14—how low would have been the expectations of sight and sense!’

“‘In a city containing about 900,000 inhabitants,—Turks, Greeks, Armenians, Papists, Copts, with perhaps 80,000 Jews,—the Christian missionary may well unite in the sorrow of his Lord and Master. When he saw the multitudes, He was moved with compassion. Then saith He to His disciples, ‘The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.’ Yet, when our congregations meet and unite in the praises of the Lord, and as each day brings its prayer meeting or opportunity of showing forth the great salvation, we forget the scenes of wickedness around us, and realise His presence, it matters not where we are,

if so be the Lord be there. In Zion the God of glory shineth,—His favour is life, and His loving-kindness better than riches.

"It may be, our brother Mr. Gray has already returned, and communicated what he saw here; but as his stay was necessarily very brief, forgive me endeavouring to convey a short sketch of the present state of the mission in Constantinople.

"On the Lord's day the gospel is preached, once in English, and twice in the German language. The English congregation amounts occasionally to seventy or eighty. The German services were attended last Sabbath afternoon by between fifty and sixty,—more Jews and Jewesses than on any former occasion. There is evident solemnity and increasing seriousness in these services. Our cry is, Oh that Jehovah would put forth the arm of His strength, and reveal His glory to them all, as it shines in the face of Jesus! Our public services on the Lord's day extend from ten to half-past five, with the interval of the hours between twelve and two. A public testimony is thus kept up for the sanctification of the Lord's day, which of itself is much in this part of the world.

"On Wednesday there is a prayer meeting for the English and Scotch, and another for the German. At the latter about twenty usually attend. This is nearly wholly composed of Jews, who, after prayer, hear an exposition. On Saturday there is an exposition in German and Hebrew, at which from twenty to thirty Jews are present, some of them fathers of families. It is held in the school-house, and consists chiefly of Jews who would not attend the usual diets for Christian worship, and at present would not hold closer intercourse with the missionaries; and is, on that very account, a peculiarly interesting meeting. The Jews frequently come to the school-house early in the day, sit down and read the Scriptures, Old and New Testaments, and converse together concerning what they read, often for hours together. The Lord may yet in this little chamber write down some of their names among the living in Zion.

"Again, of regular, catechumens, who have given themselves up for regular instruction, there are at present seven males from twenty to thirty years of age, and one married Jewess. Out of these we trust the Lord will give us 'the first fruits unto God and the Lamb.' We have lately been employed in dealing closely with these individuals, with a view to ascertain the signs of the Lord's presence in the midst of us, and shall add some of the particulars, at the risk of extending this letter a little further.

"The first with whom we conversed was Sarah, a married Jewess. She possesses but little of this world's goods, but the Lord has often chosen his children out of the poor of this world, making them rich in faith, and heirs of the kingdom. About two years ago, falling sick, she entered a Roman Catholic hospital, where her temporal wants were carefully ministered to, but one of the 'Sisters of Charity' (as they are called) having spoken to her of Christ, and endeavoured to persuade her to kneel before a crucifix, the 'Jewess' shuddered, refused, and left the hospital some time after. Being still an invalid, she called on Dr. Leitner for advice, who, having prescribed, spoke to her of the meetings for the exposition of the Word of God to the Jews. Her conscience was roused by what had taken place; and the idea that perhaps Christians were right did not leave her mind,—she resolved to attend. Feeling that the truth satisfied the cravings of her immortal soul, she soon took a deep interest in what she heard, and attended the meetings regularly, which at this time were generally conducted by the Rev. Mr. Shaufler. Her husband, a man of a savage, brutal disposition, became very violent, and often beat her, and threatened her life, if she persevered in her

'apostacy.' This, however, did not prevent her. She said these hours in the Church were the happiest of the week; and when the Sabbath came round, she often came long before the hour of worship, longing for the opening of the door, although she looked for abuse and blows from her husband on her return (Matt. x. 36.) At length her husband, exasperated by her perseverance, went to the Rabbi, declared his wife was insane, and obtained an order from the Turkish government for her confinement in the Lunatic Asylum. Dragged from her house, and seated in the 'caique' with the Turkish soldiers, she said—'I often doubted if I loved Christ, but now my heart was so full of love, that I felt no fear.' Eight days she remained in this horrible den, with an iron chain placed round her neck, and was then only dismissed because apparently in a dying state from the effects of the filth of her place of confinement, and the brutal treatment she received. Mr. Shaufler and Mr. Allan now deliberated what could be done to save her life, which her husband seemed determined to destroy. Our excellent teachers, Mr. and Mrs. Biesenbrach, agreed to receive her into their family as a servant. Here her Jewish superstitions began to fight against the truth. The earnest conversations and example of these Christian people raised the question anew, 'Have I found the salvation of my soul? Do I believe in the Lord Jesus Christ?' was ever in her thoughts,—If not, my soul is lost.' This conflict was so deep, that at last her health sunk under it, and she resolved to try and leave the family; but then was not that to leave Christ? thought she. Wearing and weeping bitterly, she was constrained to cry earnestly to the Lord to show her the truth, to give her faith and peace in Jesus. One morning, after a conflict of this kind, she resolved to impart her distress to Mr. Shaufler. As these thoughts passed through her mind, Mr. S.'s voice was heard on the stair, and as he entered the room, she told him her state. He administered, as the Lord enabled him, to her spiritual distress. From this time she could sing with the Psalmist,—'I love the Lord because he hath heard the voice of my supplication,—because he hath inclined his ear unto me; therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord. O Lord, I beseech thee, deliver my soul.' (Psalm cxvi.) From this time, now many months, she evidently grows in grace, and in the knowledge of Jesus, and longs much to confess the Lord publicly in his Church; and she will now receive instruction, with a view to her public baptism, believing she may now say to us, what the eunuch of Ethiopia said to Philip, 'What doth hinder me to be baptized?'

"Mr. Wingate adds some details concerning two catechumens and pupils of the operative institution, who have been long under instruction; and refers also to another case,—that of Mendal,—which had previously been reported. In a letter newly received, he states that, amidst many perplexities, difficulties, and interruptions from various quarters, the Lord has been pleased to discover the operations of his hands, and to give us seals of the ministration of the Spirit of God. Five Jews and one Jewess are now under the powerful convictions of the Spirit of truth. Two, and perhaps three, will speedily be baptized. These, we trust, are the drops before a more plentiful shower of unmerited blessings.

"*Berlin*—At the earnest entreaty of the Rev. M. Kuntz of Berlin, and other devoted friends of Israel, your Committee appointed a missionary to the Jews in that city, and M. Schwartz has been labouring there for the by-past year. A longer period elapsed before any fruit appeared at any of the other stations. In a letter newly received from M. Schwartz, he thus des-

cribes the present state of the mission:—‘It is but little more than a year since we came here, and sure I am that the Lord has blessed us greatly. We have at present ten inquirers under instruction; the souls of some are in an interesting state, and one of them will speedily be baptized. Our meetings with the proselytes are going on regularly, and an earnest desire is manifested by almost all to become more and more acquainted with the Scriptures, and some sorely (earnestly) try to live according to the Word of God. Our public meetings on the Sabbaths, and on Thursday evenings, are well attended; and, while the interest which Christians take in our operations is not lessened, we have the pleasure of seeing not seldom amongst us a goodly number of Jews and proselytes. More than thirty children are at present under our charge, getting Christian instruction, and made acquainted with the truth as it is in Jesus. We are in kind intercourse with the Berlin Jewish Committee, and their newly appointed missionary, a college friend of mine, has been directed to co-operate with us most cordially. The Mission is more and more gaining ground; and the more it becomes known that we are here, the more Jews and proselytes flock to us. Besides all this, the Lord has even permitted us to baptize two Jews and two little Jewish girls; so that we have reason to be thankful, and to go on unflinchingly by all his goodness towards us.’

“M. Schwartz has been often urgent that another missionary should be sent to Berlin, where the field is so encouraging. Though in the full vigour of manhood, his health has recently been affected, so as to disable him for a time from carrying on his labours; and in the same letter he says,—‘I once more desire to ask of you, whether it is not at all possible that more help be given to me, as I am not able, for the present, to carry on all the operations of our Mission, till my health be fully restored, and even then, work will be found for some other missionary of our Church.’ He is earnest in his entreaty that one would go to help him, were it only for a few months.

“*Damascus*.—The necessities of the Jewish Mission at Constantinople, a school, with Jewish children, had been put into our hands, led to the after removal of Mr. Allan from Damascus. The two missionaries from the Presbyterian Church of Ireland have been joined by Mr. Daniel, who went from us to be an assistant to them. He labours with devoted zeal, and has frequent intercourse with his brethren according to the flesh. Hopes are cherished, and earnest prayers have to be offered up, that the first fruits of the Jewish Mission at Damascus may speedily be reaped.

“Mr. Cerf, formerly missionary of the Glasgow Jewish Society, is labouring among the Jews at Breig, in Prussia; and Mr. Edwards, who witnessed them, reported very favourably of his labours.

“The Committee own their thankful acknowledgments to the various Ladies’ Associations on behalf of Jewish females. Interesting Reports have recently been published by the Associations of Edinburgh and Glasgow. ‘The field over which the labours of the Committee of these Associations are spread, presents,’ as stated in the former of these Reports, ‘great encouragement to increased exertion. The Lord is evidently opening up many avenues of access to the minds and hearts of Jewish females; and the Committee encourage the hope that more largely than heretofore they will be aided in their labour of love, by the willing offerings and the constant prayers of those who love the house of Israel.’

“Besides the schools formerly established at Bombay, Posen, and Constantinople, attended conjointly by upwards of 500 Jewish children, and of which favourable accounts continue to be received, a School for the first

time has been opened by Mrs. Ewart, in the Armenian and Jewish quarter of *Calcutta*, at which from twelve to fifteen young Jewesses attend. Thirty children of Jewish proselytes are now under the care, for their religious instruction, of your missionary at Berlin.

"Finally, brethren, to bring this great matter to a practical issue, the Committee have unanimously resolved, at two meetings, to invite the Rev. Andrew Bonar of Collace to go for three years to Constantinople to labour among the Jews; and feeling the deep responsibility that rests on them, the Committee crave, too, that the Assembly would empower them to invite some other ministers to go forth also to labour in this vineyard of the Lord, to which, though now desolate, He will yet return and visit it in his mercy and faithfulness, to establish his covenant for ever.

"The demands of the Jewish Mission are great, but the claims of such a cause are infinitely greater. The Committee present this Report in the hope and with the prayer that the faith will be acted on,—that *salvation is of the Jews*,—that *theirs are the promises*,—that those *who bless them the Lord will bless*. And whatever demands may be made on behalf of Israel, it is never to be forgotten that salvation came to us from them,—that it is the children's table at which we are sitting, and the children's bread of which we are eating, while they are still outcasts, though beloved for the Father's sake; and if even a sacrifice should in this case be called for, little can be done by Gentiles for Jews, compared to the blessings we have received through the tribe of Judah, of which Jesus was; and little can be done compared to what Gentiles shall yet receive from Jews, when the receiving of them shall be life from the dead,—when all who love Jerusalem shall be glad for her, and all who mourn for her shall rejoice with joy for her; that they may suck and be satisfied with the breasts of her consolations, and be delighted with the abundance of her glory, when the Lord shall extend peace to her as a river, and the glory of the Gentiles as a flowing stream.

"This Church has much of which to think, and much to do. And great as have been the things which have been devised and done, this may yet prove, compared with what shall follow, the day of small things. But these words are in the Psalms of Zion which we sing, 'If I forget thee, O Jerusalem, may my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.'

"By appointment of the Committee,

"ALEX. KEITH, Convener."

Dr. KEITH, after reading the Report, said, the question, I apprehend, is not what is to be said, but what is to be done? We read here, in the letter of Mr. Wingate, of the case of Lydia,—the first in Europe whose heart the Lord opened,—whose soul the Lord converted, and how that salvation came to her. We all know that no man can call Jesus Lord but by the Holy Ghost; and we all must know that salvation came unto her—that salvation came into Europe,—because the Holy Ghost said unto the people and teachers in the Church of Antioch, "Separate me Paul and Barnabas." These were separated unto the Holy Ghost by those who ministered before the Lord there. We minister before the Lord in this our country; and ye are the representatives of all the ministers of the land; and with such an appeal before us, the crowning question which we have to ask ourselves is, whether the Holy Ghost does not say to us, "Separate unto us some for this work,—some Gentiles,—some ministers,—that the gospel may be preached unto the Lord,—that it may be returned unto the people from whom the Lord sent it unto us." To the blessings which have come from Israel, and will yet

flow out to the Gentiles, we must all render a ready response ; but what is the fact ? For three years past, in the brief history of the Free Church of Scotland, we have sent out from among us Gentiles, only one missionary,—not a Paul or a Barnabas, nor one who ranked among the first and holiest of the land ; but one, indeed, whom the Lord has endowed with great gifts,—one of the youngest in the Church,—one who had entered into a pulpit but for a short time in this country before he was sent out as a missionary of Jesus. In a short period before the Disruption, four ordained missionaries were sent forth from our land to Israel ; but since the Disruption only one has gone forth. What great things has the Lord done unto us, in these three short years, we cannot adequately tell ; but have we in this respect returned unto the Lord according to the benefits bestowed upon us ? and is it possible that any argument can be pled with you, when the Committee to whom you leave this mighty matter lay a request before you to separate one from among you for this important work. You heard, but a few nights ago, from my esteemed friend Mr. Gray, of the weakness of the mission at Constantinople. You heard that we have but one missionary there : and true it is, that only one missionary has gone forth from us to that city, where there are not less than sixty or seventy thousand Jews. Dr. Keith then showed that it was only when two missionaries of the Church of Ireland were in Damascus, that the Committee felt authorised to call Mr. Allan to assist the devoted man who was labouring in Constantinople. When the fact was stated (said the reverend gentleman) that our Mission there was so weak, I could not but remember what was told me many years ago by an old admiral, who had the chief command of the Channel and North Sea fleets at the time of the threatened French invasion. He mentioned that at that time he received a letter from the Admiralty, stating, in a tone of complaint that a great part of the coast was left unguarded, and too few ships stationed there. His answer was a proud one,—and oh that we could imitate it in a higher warfare, and in a more favourable invasion comprehend its meaning ! His answer to the Admiralty was, “ Send me ships, and I will know where to station them.” (Applause) Send us missionaries ; give us missionaries ; separate them according to God’s Word,—according to the Word of the Holy Ghost ; separate them to go forth to the Jews, as the Jews went forth to the Gentiles ; give us missionaries, and we know where to send them. (Applause.) But my friends, I will not detain you. I would speak, were I to speak at all, of Constantinople,—of the forty or fifty thousand Spanish Jews in that city,—and of the hundreds of thousands of Spanish Jews in the East. I would also say that I know no man like our beloved brother Mr. Bonar, whom with a good conscience, we could send forth to labour in this important field, which, we trust, is now ripening for the harvest ; and, through God’s grace, we of the Jewish Committee have done something for preparing it, I trust this night that you will hear the voice of the Spanish Jews, and assist our brethren of the Lord there. I put this Report on the table, and I fondly trust that the appeal of the Committee will be acceded to. (Applause.)

Dr. WILSON of Bombay said,—The document which we have just heard read by Dr. Keith, is one of the most interesting description, and requires no commendation. It is written in a spirit of sound piety, and breathes the deepest sympathy for the lost sheep of the House of Israel. It makes a most affecting appeal to our Christian zeal ; and I trust it will be responded to by the Church universal. There is a special request contained in the conclusion of the Report, to which I deem it proper to revert,—namely, that Mr. Bonar of Collyer should be set apart for the Jewish Mission at Con-

Constantinople, for the period of three years ; and that power should be given to the Jewish Committee to call other ministers to enter on this work for a limited period. With regard to this request, I may state that I am not, on general grounds, prepared to support the engaging of missionaries for a limited period, without reference to particular exigencies ; and my reason for this is, that the work of a ministry is an exceedingly difficult one. He has to acquire a foreign language ; he has to learn the habits of the people among whom he labours, besides a great deal of local knowledge ; and he has also to be acclimated. But in regard to this particular work, we must look upon Mr. Bonar as an individual already trained for the work, and to a great extent competent for entering most efficiently upon the work. (Applause.) After the appeal of Mr. Gray the other evening, respecting Constantinople, I do not see how any individual minister of this Church can refuse to agree, to separate Mr. Bonar for this work. I earnestly trust that this Church will take into serious consideration the wants of foreign places, and that ministers will be induced by the Spirit of God to come forward for this important work. With these few remarks, I beg to move that the report be adopted, and that the recommendation of the Committee as to Mr. Bonar be acceded to.

Mr. GRAY of Perth said—I enter, with all my heart, into the feelings expressed so eloquently in the Report, and in the remarks by which the Report was followed. I trust, like Dr. Wilson, that the General Assembly, this evening will adopt measures which will be attended with the best results to the Jewish mission. It is certainly a circumstance of great encouragement, that the zeal of our people for the Jewish mission, and—for all our missions, has not flagged since the Disruption. Instead of doing so, their zeal seems to have increased. There has been a peculiar measure of favour always for the Jewish Mission. It has been a scheme that our people have looked to with more interest than most of the others. To it they have been specially warmed ; and the proof of that is in the funds every year placed at the disposal of this Committee. But while it is a fact, and a fact so interesting, that the people have evinced this zeal and warmth of feeling in behalf of the Jewish Mission, we must lament that the number of labourers sent forth into the Jewish field has been small. We must lament that, since the Disruption, only one of our countrymen, only one of our preachers, has been sent forth,—only one native of Scotland has been sent forth to labour. We ought to remember that while, in the foreign mission-field, we have fifteen missionaries, in the Jewish field we have only five who are natives of Scotland ; five, with the exception of those who are Jewish converts. There are two Jewish converts, and the third is on his way ; and that is the whole number of labourers whom we have engaged in carrying out our Jewish Schemes. I am sure the Church will feel that this number is wholly inadequate for the work, and must regret that there has not been a number of labourers sent forth into the Jewish field corresponding with the other fields throughout the Church. (Hear.) Not only is it the case that the discrepancy is great between the Jewish Mission field and the foreign Mission field, but we have done to the Jewish mission, what we did not do to any of the other Missions. It may be that it was unnecessary ; it may be that an important benefit was derived by the Church at home ; but I must say that it appeared to me something like as if you called Dr. Duff home from India, when you called home John Duncan, and sent no man in his place. (Applause.) It was a sphere of most important labour in which he was engaged ; and I am glad to believe that when you called him home, you called him to a greater sphere of usefulness. While I say that this is the

case, and that it was right for you to call him home, it is now our duty to consider what we ought to do for the Jewish cause,—to consider whether it is not incumbent on us to recompence the Jewish Mission for the diminution of strength which it sustained in the loss of Dr. Duncan's valuable services. (Applause.) Looking to all the circumstances of the Jewish Mission, I think we are come to the time when decided measures must be taken, in order to hold up the banner of the Lord Jesus Christ. I rejoice to think that it is not a field that is scantily unoccupied, because there is not the means to carry the Mission out. I rejoice to think that the members of our church have placed funds at your disposal, have put you in a situation which will enable your Committee to send out missionaries, if men can only be got willing to go, and to maintain them in this important field. They have put you in possession of funds to enable you to support all the ministry that it will be necessary to have in existence, for the purpose of establishing the gospel among the Jews. (Applause.) I rejoice with all my heart in the proposal made in the Report; and while I say that it will be with the deepest regret that the Presbytery of Perth, with which I am connected, will lose the valuable services of my esteemed brother, Mr. Bonar, for a limited time, yet still I think we will cheerfully submit, in the circumstances, to the loss which will be inflicted upon us as a Presbytery. I believe that, in many cases, it would perhaps be wrong for the Church to send out missionaries for a limited period, and that a totally different plan should be adopted; but in regard to the Jewish field the objections of Dr. Wilson do not apply with so much force. I look with interest to the experiment which the Church is making to send out brethren of apostolic character and experience to labour in such a field, because it may contribute to another important object. The charges of those who labour may become, as it were little schools for individuals who intend to devote themselves to missions, in which they may acquire a little home experience before entering upon this important work. I should like to see the charges of these brethren occupied, provided the people consented, with young missionaries devoted to the work, and who would be the better of a year's experience at home; especially in a congregation which has been under the charge of one of the zeal, of the apostolic character, and piety of Mr. Bonar. The advantages which those who went forth as missionaries would derive in such a charge would, under the blessing of God, be very great; and might we not also expect that the fresh zeal of the young missionary, who looked forward to spend his life in a foreign field, would be found of great benefit to the people of such a charge; and by such means might we not anticipate God would equally bless our Church at home as well as abroad. I recommend this plan to the favourable attention of the General Assembly; and I trust that whatever we do this evening will be attended with the best results. I hope our Church will not be satisfied with sending out one brother; for I am sure all of you must be convinced that our Jewish Mission require to be strengthened. I believe that it will be some time before our young missionaries are ready. I therefore think there is a great necessity for additional labourers now, and for labourers of such experience as young missionaries cannot have acquired. I would again call your attention to the fact, that we have only five missionaries in the Jewish field, while we have fifteen in the foreign field; and yet you have as many stations in the Jewish field. Therefore I think you ought to have as many in the one field as in the other. The Jewish Mission is now five years old, and the Foreign Mission about twenty years old; but that is only an additional reason why we ought to set about the work of strengthening that Mission. Mr. Gray seconded the motion of Dr. Wilson.



Dr. DUNCAN said, he hoped there would be no unwillingness on the part of the Assembly to send out more missionaries to the Jewish field. He conceived that they ought to send out to the missionary work not simply young men, however well qualified,—as young men, however well qualified, were not fit all at once to enter into the most arduous departments of a missionary's duties,—but they ought to send men that were tried,—men that were accomplished,—men that have had difficulties to contend with,—and men trained in the school of experience. (Applause.) Young missionaries were, no doubt, a great advantage, as they were able to engage in work with strength and buoyancy which the senior missionaries would be unable to perform; but then the senior missionaries would be of more use to guide and direct by their counsel, and to deal with the higher and more difficult cases of inquiry. He hoped, therefore, that there would be no grudging in the Church, not only to send out good men, but the very best men. (Applause.) If there be any minister more distinguished, or more prominent than another for such a field, the Church should select that man, without grudging or complaining, and send him out. Let us not be unwilling. "Honour the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." (Applause.)

The motion was then unanimously approved, and the Assembly agreed to recommend that Mr. Bonar should be appointed to labour for three years under the direction of the Jewish Mission Committee; that the Presbytery of Perth should take this into their favourable consideration; and, in the event of no serious obstacles, remove Mr. Bonar for the time specified, and take all necessary steps that his congregation be properly supplied.

#### CANTON DE VAUD.

Dr. MACFARLANE of Greenock said,—In consequence of a statement made to us by Dr. Merle D'Aubigné, I was instructed by last Assembly, to write a letter to our brethren, the evangelical ministers in the Canton de Vaud, sympathizing with them in the peculiar and critical circumstances in which the Church was placed in the Canton. A disruption took place shortly after that time in the Canton, and the Commission of the General Assembly authorized me to write a letter, which was sent by our esteemed brother, Mr. Gray; and I have now to lay on the table of the Assembly the answer which has been received from our brethren in the Vaud. (Applause). I have to state to the Assembly what I have no doubt they will have observed some time ago, that I thought it desirable to have this answer translated, and published in the *Witness* newspaper, as it contained one of the earliest historical statements of an event of very great importance, not only to the Canton de Vaud, but to the whole religious world. I trust that its effect has been to convince all who have read it, that this Church has been contending for the same principles as ourselves. Although the causes which have led to the disruption in that country are, no doubt, somewhat different, yet the principles involved in the contest are exactly the same; and we have the unspeakable satisfaction of knowing that they sympathise in the great and essential principles of this Church,—the great and fundamental principles of Christianity, namely, the duty of submission to the Lord Jesus Christ as the alone King and Head of the Church. I therefore, with great pleasure, lay the letter on the table without further remark, as you have the prospect of hearing full details connected with that Church from one of our Christian friends from the Canton de Vaud.

## REPORT OF THE COMMITTEE ON CONTINENTAL CHURCHES.

Mr. LORIMER of Glasgow, Convener of the Committee on Continental Churches, read the Report, which commenced by stating that the Committee having availed themselves of the different publications connected with the Church as well as the Church Courts, for diffusing information of their proceedings during the year, there was less occasion for detaining the Assembly with details. Reference was then made to the symptoms of evangelical revival in Holland, and to the gratifying circumstance of Dr. Capadose's visit to the Assembly. The Report left details of the moral and religious state of Holland to be communicated by Dr. Capadose himself. The Committee had sent a sum of £150 to the Belgian Evangelical Society, with which the Committee had kept up a regular correspondence. In 1841, only one small congregation, chiefly of foreign Protestants, existed in the district. Last year, from the different stations, 150 communicants, gathered almost wholly out of the Church of Rome, assembled to celebrate the Lord's Supper. 1500 persons are attending on the preaching of the Word, and 400 children are daily attending on scriptural schools. In France, the work of God proceeds as prosperously as was reported last year. A brief but cordial letter was read from M. F. Monod of Paris, written in the middle of the annual meeting of the Missionary Society, which was exciting great interest. "Oh!" he said, "how I regret that not one of our Scottish brethren has been present. The Lord bless your Church,—bless us and our Church,—or rather, the Lord bless His only true Church all over the world, and unite his children by the true bonds of faith and love! Our prayers and our grateful recollections to all the dear people of God, who, in the Free Church of Scotland, and elsewhere, have blessed us and encouraged us in our delightful but arduous task and serious responsibility." The Evangelical Society, and the Book Society at Toulouse, had received from the Committee, the former £200, and the latter £100, independent of sums received from other sources connected with the Free Church. The Report also referred to the noble testimony which was lately lifted up in the Chamber of Deputies by M. De Gasparin, in behalf of the reality and indestructible power of vital Christianity. On the recommendation of Dr. Clason and Mr. Gray of Perth, who visited the South of France lately, the Committee have entered into an experimental arrangement for aiding the cause of the gospel in Lyons and its neighbourhood. The Committee contributed £300 to the Evangelical Society of Geneva, which is presided over by Dr. Merle D' Aubigné. Some reference was made to the state of matters in Germany, and there was an expression of regret that M. Czerski, after separating from the Rationalist party, should have consented to co-operate with them against Papal Rome as a common enemy. The Committee were about to transmit a letter to M. Müller of Berlin, in reply to that gentleman's communication,—touching the leading errors of Germany at the present time. The Report next pointed to the Canton de Vaud, the scene of so many interesting events during the past year. The whole sum contributed during the year amounts to £2643. On concluding the Report, Mr. Lorimer introduced the deputies from the Continent, viz. Dr. Capadose, from Holland; Count St. George, from the Canton de Vaud; Professor La Harpe, of Geneva; and M. Bost, from the South of France.

Dr. CAPADOSE, on rising, was received with great applause. He addressed the Assembly as follows:—In presenting myself among you, fathers and brethren in the Lord, I must confess that I experience great emotion. Yes I repeat it, my emotion is great; but it is not that of fear. No; a Christian fears nothing but to sin. And however deep be the impression

on my mind, which is produced by the solemnity of these days, and the presence of such a host of champions, courageous in contending for the faith which was once delivered to the saints, I hear a powerful voice, which pierces through the foundation-stone of the monument (*Knock's*) that will be erected in a short time, saying to me, "Fear not the face of man!" But, besides, why should I fear? Am I not at home?—am I not here in the midst of my family? Yes, certainly, in the truest and most sacred sense of the word. I acknowledge with thankfulness the great privilege of seeing myself surrounded by my dear and affectionate elder brethren. But do you wish to know why I experience such emotion? It is because I now, for the first time in my life, behold a Church of Christ. Yes, I repeat it, it is the first time that I see a Church, in reality, of Jesus Christ. Ever since the happy day that the sovereign grace of the Lord, (for ever blessed be his holy name!) opened my eyes, and the light and life-giving Sun of Righteousness first shone in the dark night of my soul, I can say with Jeremiah, "Mine eyes do fail with tears for the destitution of the daughter of my people." (Lament. ii. 11.) On awaking out of my long dream, and on coming out of the Jewish world to the kingdom of the true Messiah. I thought to find in reality,—what the fine Confession of the Dutch Church had led me to expect,—a Church sound in faith, zealous in discipline, and free under her holy Head and King; and, though joined to the State, yet not mixed up with it, much less domineered over by it; but, alas. how sad is the experience I have had.' Of the 1400 or 1500 clergymen belonging to the Dutch Reformed Church, I can scarcely say that a tenth part are faithful,—preaching the plain gospel truly. A great part are moralists,—many deny the bright doctrine of faith,—discipline is almost neglected,—Erastianism is pressing the Church:—but through the grace of God, for the last year, the number of converted clergymen, especially amongst the young ministers, have been increasing; and in the high ranks of society, the Lord is still carrying on His work of converting many souls. Yes, my brethren, it is a comforting fact, that in the body of the Church, the desire to hear the true gospel is so prevalent, that when a young student is known for his good principles, he has, far more than others, the prospect of being elected by the people, after having finished his studies. This, indeed, gives a good hope. But what belongs to the body of the clergy, and the leading mass in the Church, I shall not relate. Communications from time to time, concerning the sad state of the Dutch Church, have been made known to you, and by which so great a sympathy has been excited in you, that I now appear among you, brethren in the Lord, to testify the warmest thanks in the name of the brethren in Holland. You see I do not appear here in an official capacity; but it has been the express wish of the brethren in the Lord, that I with two brethren, hindered through circumstances to go with me, should repair to Scotland, there to declare the love which the members of the spiritual body of Christ in Holland bear to you, and the intimate communion which they feel with you. It is possible that at some future period the Lord, in His boundless love, may be pleased to grant the pleasing sight of the two Churches, faithful and free under their Divine Head, united together as Churches in the glorifying of His blessed name, and rejoicing together in the blessing of their joint life in him; but from this sight we are for the present moment far distant. I shall not repeat here, that the believing members of our Church have rather been under the unpleasant necessity of appearing in the character of a protesting party; and with respect to myself, I can say, that since my conversion, every year has been marked by a protest or conflict. You will now under-

stand what I meant by saying, that it is the first time in my life that I behold a Church of my Lord. Now, you can perceive what passes in my heart,—how much more freely I breathe in the atmosphere,—how much my heart expands in the midst of you, while enjoying the privilege of attending the solemn meeting of a Church appointed to be the honoured arena in which the greatly agitated question of Church existence is argued, and so gloriously decided. On this point I wished to say a few words; but though acquainted, through the grace of God, with the language of Canaan, as I possess but a very slight knowledge of your tongue, I must entreat you to hear me with your well known forbearance, and your equally well known and often-experienced brotherly love.

Three ideas presented themselves to my mind on my leaving Holland for your privileged Scotland,—Christ and his Church,—Christ and his ancient people,—Christ and our hearts. Christ and his Church.—The great point which lies at the root of your existence as a Free Church is precisely this,—Christ and his Church. He as the head; the Church as his body. He as the King; the Church as his people. He as the husband,—the Church as his spouse. And oh, that in our zeal no separation may ever take place between these, which, in the eye of God, are ever inseparable. This connection once broken, the conflict will no longer remain, the sacred strife. The separation of these two constitutes the state of the Roman Catholic Church exclaiming, The temple of the Lord,—the temple of the Lord,—the temple of the Lord are we; but neither retaining in honour the Lord of the temple, nor His Word, nor His rights; and this, now, if I mistake not, is precisely the cause of the glorious conflict which you are privileged to maintain in the sight of God and the world, in the view of the angels in heaven, who rejoice in the contest; the defence, namely, on your part of the chief truth, the rejection of which constitutes the real nature of sin. But allow me to express my thoughts somewhat more at large. Fathers and brethren in the Lord,—You have obeyed the holy call of God, and are risen to defend the great and lawful King against usurpation. And what, I would ask, constituted sin in Paradise?—disobedience to this call, this command. Eve listened to and obeyed the voice of another than of Him who was appointed by God as her lawful head. Adam had made known to her the commandment of God,—he was her lord, her king, her husband, and she was bound to obey him, and to do only what he had taught her. This constituted her privilege, but, at the same time, her most solemn duty, which she disregarded, by listening to and obeying the voice of the enemy, who was tempting her to her ruin. Here we see the occasion of the first sin. And now the second Adam, Jesus Christ, is the Lord, the King, the Husband, of the second Eve, His Spouse, the Church. And how happy and blessed was her state, as long as she continued to maintain the undivided rights of her glorious King, repelling the intrusion of every other power in the concerns of His kingdom. But when the Bishop of Rome began, from time to time, to set himself up in the stead of King Jesus; to substitute his own ordinances and commandments for God's Word; and to exhibit submission to the Vatican, in the place of the unconditional rights of the Lord over the heart and conscience,—from the moment that the old Church submissively received and tolerated the intrusion of the usurper, with the tiara on his unholy head,—from that moment the first sin was repeated; and now, when in Protestant countries the secular power endeavours more and more to insinuate itself into spiritual things, most Churches have anew repeated the first sin, rendering themselves guilty of the same transgression,—I mean, that of submis-

sion and obedience to another than the heavenly Head and King of the Church, her lawful Monarch, her only true Husband. Glory then be to the name of our ever blessed Lord, that in these days of rebellion against all the powers that are constituted by God, he has called the Free Scotch Church to arise for the defence of the holy rights of the King of kings; and now, finding myself here in the midst of so revered an assembly of faithful servants of King Emmanuel, recognizing his standard, and beholding the worthy men whom I have so long had in my heart, I now desire to praise the name of our God, and to beseech him that he may be pleased to strengthen you with his might, so that you may more and more manifest the fulfilling of the duties of a true Church of Christ, the principal of which is, undoubtedly, the entire maintenance of the blessed Head and King. I do not say the *rights* of the Church, but her *duty*, and permit me here to make a remark. It is well known that in all things terminology (or definition) is of the greatest importance. This is employed to point out the nature of the things which are the subject of consideration. Now it is not to be denied that the character of the tumultuous movements which are brought about through the whole world, by the men of this age, is that of a pursuit after ungodly liberty; but how have the motives been expressed which were the cause of such movements? It has been by talking of the defence of the rights of the people, and of the dignity of man. Well, now, in conformity with the liberty which you have desired, and the motives which have supported your arms in the noble and sacred conflict which you have generously begun, and steadfastly and virtuously maintained, let your terminology (or definitions) also be different from those of the world. While the world proudly extols the dignity and rights of the people, let it not be said that the Church continually makes mention of her rights. Rather let the Church of Scotland speak of her duties, and strive for them; and the first of these is the defence of the dignity and of the rights of her Lord and King. Undoubtedly, as your position is directly opposite to that of Radicals and Revolutionists, who oppose the powers which are appointed by God, so the uplifted banner must have a directly opposite inscription. Yes; on that displayed banner is to be read, "For the rights of the King of kings;" for true Christians are true Royalists. Nay, you have not desired to break the bond that united you to the state, but you have desired to maintain the rights of King Emmanuel; and as against every other power, so also against that of the State. You thus give to the world, not the sight of a conflict for liberty, but, on the contrary, for true submission to lawful authority; and this is, in the first place, that of King Jesus. So that the Free Church may, in fact, be denominated the Church submitted to God. And of how much importance is that great and sacred example, in a time such as that in which we live, while the ungodly principles of the French Revolution give rise in all states and nations to the pursuit after a liberty which being in conflict with the lawful powers, and in alliance with Roman Catholic Churches, and fatal domination of that despot the Antichrist, which is predicted as the Man of Sin, and the Son of Perdition. As now the Scotch Church in our days gives such a brilliant example of unconditional obedience and submission to the commands of her Divine Head, so she also enjoys, in an extraordinary degree, a liberty of motion and operation, and a life, which forms the strongest contrast to the inactivity, unfruitfulness, and death, which so evidently characterise the enslaved Churches. It cannot be otherwise. The Church which rejects the sacred bonds of genuine royalty, or Christocracy, is bound in the chains of unbelief and Erastianism. (Cheers.) My heart, therefore, leaped with joy when, long before your secession took place, I anticipated the dawn of a glorious day, prepared for the Scotch

Church, and hailed it at a distance. Then already I felt my heart drawn towards you,—then already, by anticipation, I bent my knees before God for your Church, not yet the Free Church. Yes ; I may boast (let me for once, like Paul, speak as a fool) that I was permitted to be the first in my country, the Netherlands, who made known, in a small publication entitled “The Glad Tidings from Scotland,” to my countrymen,—to the deeply fallen Church in the Netherlands,—what great things the Lord was doing for the Scotch Church. When I beheld your horizon become red, I exclaimed, “to-morrow it will be fine weather there !” And lo ! how gloriously the Sun of Righteousness spreads his wings over you ; and I come from far to be strengthened and enlivened under them. I repeat it,—as the character and nature of sin, in the fall of the first man, in the fall of the Church before the Reformation, and in the present sad state of the Protestant Churches, is one and the same, consisting in submission to an unlawfulness, consequent unfaithfulness and power, and disobedience to that which is legitimate. Demonism in paradise, Romanism in the Roman Church, Rationalism and Erastianism in the Protestant Churches, are nearly allied to each other, all of them being a rejection of the rights of the true Monarch. Praise therefore be to God for the unspeakably great privilege of being called, as you are, to enjoy the precedence where the honor and rights of Emmanuel are concerned. (Hear, hear.) Behold ! on the shores of the blue Leman, in the Canton de Vaud, your worthy imitators are already seen ; and if the hope which fills my bosom is not an illusion, God, in his compassion, will assuredly raise up to you more imitators, who, in the choice to be made between the gold and honours of the world, and the cross and crown of thorns of their Lord and King, will show that they prefer to forsake all and follow Him, and who, bowing down at the feet of King Jehovah, Jesus, will exclaim with Samuel, “Speak Lord, for thy servant heareth.” (Hear, hear.)

But allow me, in the second place, to say a few words concerning Christ and his ancient people ; and if I remain silent on this theme, oh that my tongue might cleave to the roof of my mouth ! I,—one of the most unworthy of the children of Abraham, but with the blood of the prophets in my veins—(hear, hear)—could I, in this place, where the crown of my Messiah is so highly honoured by the fidelity of his subjects,—could I possibly remain silent in this place concerning Christ and his ancient people ? Were this possible to me, the thought of the beloved brother, Wodrow, who, with such sacred earnestness, such burning zeal and tender love, called the ancient people of God to their King, and with whom I held so sweet, and, for myself, so profitable a correspondence, would compel me openly to express my grief that I do not find him—that excellent friend of Israel—here, nor can hear him speak of Christ and his ancient people, which most assuredly he would have done much better than I can. Yet if I must not hear him in this General Assembly, which both he and I so ardently desired, there is, praised be God, another and a higher General Assembly, in which he already possesses his place, and in which we hope once to meet, to render to Him who sitteth on the throne, and to the Lamb, “Blessing and honour, and glory, and power, for ever and ever.” (Rev. v. 13.) But I would submit it to you, esteemed brethren, that just as we saw the fall of the first man renewed in the fall of the Church of Rome, and in that of the Protestant Churches, consisting in the rejection of the rights of the lawful Monarch ; so the fall of the ancient people consists in the same sin. The traditions of the elders have tended to render of no effect the law of the great King ; and they who have been obedient to the intrusion of these

commandments of men, have also literally neglected the law of God,—that royal code according to which all will be judged. Hence they rejected the true King when He came, because he did not come as they had thought; they who, faithful to his Word,\* felt love to the object of Israel's expectation, they who desire to maintain above all things the law, the precepts, and the rights, of the true Messiah,—they who opposed the introduction of an unlawful power,—that of human institutions,—these faithful Zachariases, Elizabeths, Marys, Simeons, and so many others,—these stand as the protesting part of the ancient people, defending the dignity of their King by obeying His Word. These, the elect of the ancient people, stand in the same line in which you stand, brethren and fathers. They were children of the free woman, not of the bond-maid; but they were also children of the promise; and see, it has been with that first free Church at Jerusalem as with Isaac, of whom it is written (Genesis, xxvi. 13) "that he waxed great; yea, that he went forward and grew until he became very great." And what is become of them who held the commandments of men, the old bondage? These, bound more and more with all kinds of fetters and chains of domineering power, and enslaved in human institutions, have finally forgotten their King; and the sons of those Pharisees and Sadducees cry out, as did their fathers before Pontius Pilate, "We have no king but Cæsar; away with this man!" Yet we must be just. All are not so deeply fallen as no longer even to expect, or desire any Messiah. There is, in this respect a striking difference between a part of the Jews in the East and the greater part of those who live in Europe: Whether it be through greater civilization, or greater intercourse with nominal Christians in whose vicinity they dwell, or through the generally prevailing infidelity, the greater part of the Jews in Europe have lost sight of their Messiah, and evince a desire for the enjoyment, in preference, of a share in all the civil rights of the land in which they dwell, and of a claim to the same offices and posts with Christians; while others often manifest such an attachment to Mammon, that frequently I have been compelled with sighs to exclaim, "*Quid non mortalia pectora cogit, auri sacra fames!*" Oh how great is the fall of those who, having been highly raised by God, do not glorify Him! Having forsaken the Messiah, the Rock of Ages, they have built their house on the sand, and the rains have descended, the floods have risen, the winds have blown and beaten on the house, so that it is fallen, and the fall of it is great. (Matt. viii. 29.) The first people in the world are become the last of all; for though there may be in Germany and elsewhere a certain excitement, it is as yet at most but a national pride by which they are excited. But in the East, a belief in the Messiah, and an expectation of Him, seem to live in many hearts. In the days of my youth, when living in the house of one of my relations, a highly esteemed and estimable man, I had often opportunities of hearing conversations with Jews who came from Jerusalem. I remember my once having met there a man who was very remarkable for the fineness of his figure, but having that emaciated and melancholy cast of countenance which so peculiarly characterizes the Jews of that quarter, that it is as if the lamentation, were written on their faces, "How doth the city sit solitary that was full of people! How is she become a widow,—she that was great among the nations, and princess among the provinces! How is she become tributary!" (Hear, hear.) This man, rich in possessions, made a journey into Europe, as a *Schelichol*, in order to make collections on behalf of his poor brethren at Jerusalem, among their more wealthy brethren in faith, as Paul did in his time. This very interesting man related, while once sitting next to me, that he had experienced, in the morning of that day, a very strong emotion.

One of his friends had come running up to him in a very great hurry, and with manifest disorder and joy had exclaimed,—“Have you heard the news? have you heard the news?” “No,” said he who was from the East; “but what is it then?” “Why, Napoleon has surrendered himself prisoner!” “What is that to me? truly I thought that our blessed Messiah was come!” and thereupon he sighed. This happened in 1814. I was then still quite blind respecting the truth; but I know that this remark, and especially the melancholy tone in which it was spoken, deeply affected me; and I now think on that man when I remember the words of the disciples that were going to Emmaus,—“We trusted that it had been, He which should have redeemed Israel.” (Luke, xxiv.) An experience of similar cases shows us how necessary it is, in order to labour with effect among the Jews, to examine thoroughly, whether they whom we address have still retained the ancient standard of faith in the Messiah; or whether they must be ranked among the so-denominated civilized, new, or modernized Jews. A deeper examination, however, into the domestic life and habits of the Jews, and an intercourse with them, will lead, through many painful discoveries and distressing occurrences, to the perception of many luminous points and changing appearances. You know I come from a country in which more than sixty thousand Jews reside, the greater part of whom are known by the name of German, the remainder by that of Portuguese Jews. Now, it is a fact acknowledged by all who have occupied themselves with an examination of the *status moralis* of the inhabitants of cities and towns, that the Jews, at least those of Holland, stand higher with respect to morality than the Protestant and Roman Catholic part of the population. In general, the number of drunkards, adulterers, and murderers among them is very inconsiderable. Their domestic life frequently presents most affecting scenes,—their attachment to each other is unexampled. Thus, for instance, it is a constant custom among them to provide food every day for any of their brethren in faith who may happen to be in a state of imprisonment, even when they do not act thus from any attachment to the law. This spirit of union and mutual love, which was so early displayed by Moses in Egypt, often refreshes my heart when I observe it; and I have frequently been compelled to exclaim with a sigh,—Oh that the bond of love which so firmly binds together the children of Israel after the flesh, were also experienced in the union of heart of the spiritual Israel! Sometimes they are animated by still higher principles, which indicate a secret life of God operative in them, though concealed and repressed by the old covering of Rabbinical institutions. Thus a circumstance occurred in my own family, which may be considered as striking and characteristic. My worthy grandfather was a very feeling and affectionate, but passionate man. He had a brother for whom he felt a tender and ardent love. They had once fallen into a dispute with each other, and had returned to their respective homes, enraged the one against the other. This happened on a Friday. At the close of the day, when it began to grow dark, my good grandmother, like another active Martha, began to make all things ready for the Sabbath. She called out,—“My beloved Joseph, it is already dark; come and light up the Sabbath lamp;” but he, sunk in profound sadness, paced the room backwards and forwards, to the increasing anxiety of the good old woman, who exclaimed,—“See! the stars are already in the Lord’s firmament, and our Sabbath lamp is still dark. My grandfather then took his hat and staff, and with visible perturbation hurried out of the house; but in a few minutes he returned with tears of joy in his eyes. “Now, my beloved Rebecca,” cries he, “now I am ready.” He offered up the prayer, and with evident



feelings of delight, kindled the lamp. He afterwards made known his dispute in the morning, adding, it was not possible for me to offer up the prayer and light the lamp before I was reconciled with Isaac (that was the name of his brother.) "But, how came it to pass that you returned so quickly?" "Why," said he. "Isaac, like me, could not rest,—it was with him as it was with me,—he also could not enter upon the Sabbath without being reconciled. We met each other in the street,—he was coming to me, I was going to him,—we fell into each other's arms weeping." (Cheers.) When, many years afterwards I first read in the Gospel of our Lord the words,—“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” This event, which had affected me when but a child, presented itself anew to my mind, and I thanked my blessed Redeemer, and the covenant God of my fathers, that He had still left such indications of life, amidst so much death, in that people who are my flesh and my bones. Consider, then, O beloved fathers and brethren, whom I love not only as fellow heirs with me of eternal life, but also as faithful friends of the ancient people of God,—consider what that people will eventually become, when it shall please the Almighty to remove the scales from their eyes, and the veil from their heart. Let this excite and kindle your zeal to send forth missionaries,—men full of faith and of the Holy Ghost,—men who like you, are filled with love for Israel,—to proclaim to them the truth, and in love to call out to them, “Behold the Lamb of God, that taketh away the sin of the world.” Actuated by love, and treading in the footsteps of the Divine Master, may the same spirit animate the Free Church! She is perhaps destined to exercise, eventually, an influence on the seed of Abraham that has hitherto never been witnessed. Assuredly the special measure of the Spirit which God has been pleased to pour out more evidently than ever, upon you, enabling you to confess before the world, and also to defend, the rights of the Lord Jesus, as the only Head and King of his Church, lays the ground for making Him known, with more energy than ever, to his ancient people, as the blessed King of the Jews. And here allow me to speak before this solemn Assembly, on a subject which appears to me to be of the highest importance. The proposal I wish to make I confide to the bosom of your Assembly. It cannot, I trust appear improper in this place, nor be altogether unexpected, as made by a Christian Israelite. Permit me to explain my meaning. Great and blessed was the epoch when the light of the Reformation broke through the darkness which covered the Christian Church. The task, the calling of the Reformation, she has fulfilled. That which every soul must possess and acknowledge, in order to experience a well-grounded hope of salvation even in the hour of death, the Reformation brought out to view, buried, as it had been, under the rubbish of Papal indulgences. She taught, more clearly than ever, how deeply, how hopelessly, man is fallen; being dead, not merely in appearance, but dead in reality, in trespasses and sins. She taught how man, through sovereign grace, according to the eternal election of God, is renewed and regenerated by the Holy Ghost; justified before God, by faith alone, without works; the righteousness of the Lord Jesus Christ, his surety and mediator, being imputed to him. She taught how such a sinner, justified in Christ, is sanctified by the indwelling Spirit of God, to be conformed to the image of God's Son. In a word, the entire doctrine of salvation, and every thing appertaining to the spiritual kingdom of the Redeemer, has been set forth by our Reformers with so much clear-

ness and Scriptural authority,—with so much fulness and simplicity,—that what we possess concerning this glorious doctrine, in the principal Confessions of the Reformation, needs to undergo, even in our days, and notwithstanding the extension of knowledge and science, scarcely any alteration whatever. This was her calling, appointed her by God, and she fulfilled it. But, if we now read the writings of those great men concerning those Prophecies which are as yet unfulfilled, we see clearly that the examination and development of that part of the Word of God was reserved for a later period than theirs. It is true, from time to time a voice has been heard in different lands, which has more fully elucidated the Prophecies which are yet unfulfilled; but it is an incontrovertible fact, that it is only within the last fifty years that the knowledge of the Eschatology, or the doctrine of the last things, has made any remarkable progress; and it cannot be denied that, as generally happens with respect to subjects veiled in futurity, men, when treating on the Millennium, have aimed at too much precision, and entered with excessive minuteness into the slightest details, instead of being satisfied with those grand outlines and principal features which are clearly discernible. Still it is evident to the prayerful investigator of the Prophets, that the visible return of the Lord to reign as King, and the restoration of Israel to their own country, are both taught in the Word of God. Men celebrated for their faith and scientific developments, living in different countries, but especially in Great Britain, so richly blessed, have remarked and pointed out the partial manner of expounding the prophecies, which has prevailed even from the times of the Reformation. It has been customary, whenever mention is made in the Scriptures of the prosperity, blessedness, and glory of Israel, to understand these passages in a spiritual sense, and to apply them exclusively to the Christian Church; but, on the contrary, whenever threats and punishments are announced, to understand them literally, and apply them to the descendants of Abraham. In your country, but especially in England, eloquent protestations have been made against such a mode of interpretation, and a sounder and more judicious explanation of the Prophecies has been proposed; but up to this day no Church has directed its special attention, as a Church, to this important part of Divine truth. This was left for the better days that were to rise over the Protestant Churches; and see! it is perhaps the Free Church of Scotland that is to serve as an example in this, as in so many other respects, to the other Churches. Reflect, I beseech you highly-respected fathers and brethren, on my present proposal. Let a Committee, chosen from among you, occupy themselves specially with this very important subject; so that in your excellent Church Confession an additional article may be found, in which a belief of the restoration of Israel to the land of their inheritance, and the personal reign of King Jesus in glory, before the day of judgment, is acknowledged. For that Church which has been baptized by the Holy Ghost, and in which sparks of a renewed Pentecost flame are seen shining around, is the task reserved to display, as a Church, in her confession of faith, firmness and unchangeableness in the truth which is according to godliness, combined with motion, progress, and expansion, in reference to a more profound investigation of the sacred Scriptures. Dangerous as I consider all revisions and transformations of the standard Confessions of the Church to be, when the majority of those who take the lead are distinguished by their lukewarmness and unfaithfulness; equally desirable, on the other hand, do I think such revisions to be and as leading to the most blessed results, when they are made in Churches in which men are found,—like those whose faces I have now the happi-

ness to behold,—who, possessing tried, matured piety, and well-known love of the truth, highly appreciate real advances in science. Only then can beneficial results ensue to the Church; and not only to the Church, but likewise to Israel,—that nation which is often held back from an examination of the scriptures of the Christians, when they find that the Prophecies in which their restoration, and the reign of the Messiah on earth, are so clearly and distinctly taught, are completely reasoned away by our spiritualizing theology, and thus, according to their opinion (and, I confess it openly, according to mine likewise), the Scriptures are wrested from their true meaning. Yes, I had recently an opportunity of perceiving the danger of a spiritual interpretation of the Prophecies, even in the case of an Israelite, who insisted that the 53d chapter of Isaiah was to be understood in a spiritual sense, namely, as figurative of the sufferings of his people. Therefore, O my highly esteemed brethren, if we justly accuse the Jews, that they will indeed acknowledge a Messiah in glory but not a Messiah crucified, let them no longer be able to accuse the Christians, that in their Confessions they recognize a crucified Messiah but not a Messiah who will reign on earth as a King over the Jews. Assuredly He shall come down like rain upon the mown grass; as showers that water the earth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (Psalm lxxii.)

“The saints shall flourish in his days,  
Dressed in the robes of joy and praise;  
Peace, like a river from his throne,  
Shall flow to nations yet unknown.”

When the disciples asked the risen Jesus, “Wilt thou at this time restore the kingdom to Israel?” His infallible lips replied, “It is not for you to know the times or the seasons which the Father hath put in his own power,”—(Acts, i.)—without at all reproaching them with adopting carnal ideas of the Scripture; so that the Lord intimates clearly and distinctly—Yes; that kingdom shall once be restored again to Israel; but the time when, it is not given you to know.” I therefore repeat it—a Church in which, eight years ago, the God-glorifying desire of sixteen Presbyteries and Synods was expressed in “praying the General Assembly to take into their consideration the claims of the descendants of Abraham,” may no longer be deficient, in her public Confession, in that which appertains to the complete recognition of the royal rights of our Lord Jesus Christ; namely, his reign on earth, and the re-adoption of his ancient people. But courage, renewed courage, fills my heart, in the hope that I shall once be able to refer my people—the ancient people of God—to the standard Confession of the Free Church, as that in which may be prominently seen and distinctly read, all that relates to their Messiah,—as well his sufferings as the glory that followed; not only as the King of his Church, but also as the King of Israel. Where such men as the Chalmerses, the Keiths, the Duncans, the Lorimers, the Candlishes, the Gordons, and so many others are found, there may not my *Votum pium* be ranked among the *pia vota*? But, my beloved brethren, it was my wish to say a few words among you, on the third and no less important subject, “Christ in our hearts.” But I fear I have already trespassed too long on your patience, and must not deprive you of more of your precious time. I rejoice, however, that I can be so much the shorter on this point, as the theme is inexhaustible; and, instead of employing a few fleeting moments in speaking on the relation of our Lord Jesus Christ, as King, ruling over the hearts of His elect, hours and

days might be devoted to the contemplation of this all-important relation. But besides, my object is only to show how those unconditional, absolute rights of our only Lord and King,—to the maintenance of which you all, as one man, arrayed in the complete armour of God, have stood forward,—are most intimately combined with the exercises of the life of faith, with the true ground of saving grace, and the very existence of our state as Christians. We have seen, in the first place, that that which truly constitutes the Church of Christ His spouse, His body, is the perfect and unconditional recognition of Him as her only Head, her Husband, and that universal obedience to whose commands, and to these only, is her most solemn duty, and at the same time her most sacred privilege. We have seen, in the second place, that Israel, still His people, have been rejected when they rejected Him, their King; also, that they, when He shall be acknowledged by them in His atoning sufferings, and in His dominion,—when they shall obey the code of their King, and not human institutions,—shall again become the people of His inheritance, God's nation. And now, is this not the case with the Christian, as an individual? What is it that constitutes him a Christian? What else than that his heart belongs to King Jesus; to whom alone it appertains to direct it completely by His Word and Spirit? Against this lawful King and His absolute sovereignty, more powers than one set themselves in opposition. Sometimes these are the artful suggestions of the enemy; then, again, the lusts of our evil nature, and finally, the seductions of the world. All these tend to abridge the rights of our true King, and, by all kinds of intrusion and encroachment, to allure that heart to unfaithfulness which is become a subject of King Jesus. But then the Spirit proclaims his *veto*; then the Christian opposes,—as you have opposed,—whatever would suppress the rights of his Prince. Armed with the sword of the Spirit, he cries in prayer to his King, “Save, Lord; let the King hear us when we call.” Psalm xx. 9. And while our former lords,—the world, our own sinful hearts, and the enemy,—wish to defend their claims of sovereignty over our souls, the King, at the cry of his faithful militant subjects, draws nigh, as He is drawn nigh to the Free Church in Scotland. He appears anew in royal splendour, as He is come in the midst of you; and the Christian exclaims, rejoicing, “Lift up your heads, O ye gates of my heart, and the King of Glory shall come in.” Psalm xxiv. And that King resumes triumphantly his authority over his people, which the intruders and intrusionists wished to dispute with Him. For this truth, for the maintenance of this dominion, and these royal rights, hath the man fought, whose works and principles you have honoured these days; and I rejoice extremely to express openly how happy I am to have been present at this national and religious ceremony. Truly John Knox belongs not only to the Church of Scotland, but he belongs to the Church of Christ in the most extensive sense of the word; and I am here, not alone as a member of the Church of Holland, but also as a son of Abraham, because the very ground of hope of this father of believers was the Lamb whom God has provided himself for a sacrifice; and He, as your John Knox, hath preached the justification by faith alone. Well, then, that this foundation-stone of the Church of Christ may be remembered in the laying down of the foundation-stone of a monument to John Knox, allow me to remind you of some of his last words, delivered in most solemn circumstances—“O, my brethren,” he says, animating, in a letter, the General Assembly at Stirling to fidelity and courage,—“O, my brethren, because the daily decay of natural strength threateneth my certain and sudden departing from the misery of this life, in love and conscience I exhort you,—yea, in the fear of God, I charge and

command you,—that ye take heed unto yourselves, and to the flock over which God hath placed you pastors. Unfaithful and traitorous to the flock shall ye be before the Lord Jesus Christ, if, with your consent directly, ye suffer unworthy men to be thrust into the ministry of the Church, under whatever pretence it shall be. Remember and judge before whom we must make our account.” And a few days before his departure he said,—“The Lord from on high bless the whole Church of Scotland, against whom, as long as they persevere in the word of truth, which they have heard of me, the gates of hell shall not prevail.” Let, then, the pillar which will be erected in a short time be regarded throughout all Scotland as an image of the warning finger of this second Elijah, animating especially the Free Church to persevere in the word of truth, to be still warm in zeal, and humble in faith. Ashamed as I am that I had the boldness to keep so great a portion of your precious time, I finish with one sentence. May Queen Victoria continue to reign through a long course of years over the United Kingdom of Great Britain; and not only so, but over the Free Church of Scotland and the Churches and hearts united with her, may Jesus Christ reign the King, the Victor! (Dr. Capadose then sat down amidst loud applause.) The Assembly agreed to hear the other foreign deputies to-morrow evening.—Adjourned.

#### TUESDAY, MAY 26.

The Assembly met, according to adjournment, in the usual place this evening, at seven o'clock, the Moderator in the chair. The meeting having been constituted with religious exercise, the minutes of the sederunt held on Monday evening, and of the private diets for conference and prayer this forenoon, were read and approved of. From the latter of these it appeared that the Assembly were engaged in private conference on (1.) Home Mission arrangements, and (2.) Litigation regarding *quoad sacra* churches, from eleven o'clock to one, and that they afterwards held a special diet for devotional exercises in reference to the state of religion.

Just as the reading of the minutes was concluded, the Honourable Fox Maule entered the Hall, and on being recognized, was loudly cheered.

#### REPORT ON THE STATE OF RELIGION.

Dr. P. MACFARLAN of Renfrew then gave in the report from the Committee appointed in last meeting of Assembly to attend to the state of religion, which we will give at length in our next.

Dr. P. MACFARLAN said, with regard to the Report just now laid before you, I think we had better, in the meantime, delay expressing our sentiments on it, that our friends from foreign Churches may at present have an opportunity of addressing the Assembly. What I have to propose to the Assembly, therefore, is, that without pronouncing any deliverance in reference to that Report until we receive the Sabbath Observance Committee's Report, that it be laid on the table, and then a deliverance may be given on both subjects at once. I wish it to be distinctly understood that I have no intention of recommending to the General Assembly not to give due attention to this Report, and I trust no one will be disposed to consider it of little importance; for it is known to the members of the Assembly, and it is right that it should be known to the public that a considerable portion of this forenoon was especially devoted to the consideration of the subject of this Report,—the state of religion. We had a meeting, I repeat, with special reference to this subject, and I trust it was at once delightful and profitable to us all, and that the effect of it will be, with the assistance of Divine grace, to render us still more zealous in the discharge of our minis-

terial duties, and that the blessing of God may thus rest on our labours, and the prayers offered up in this place on our labours in the ministry may have their abundant reward. I have, therefore, to propose that the Report of the Sabbath Observance Committee be received, after we have heard the distinguished strangers who have still to address the Assembly.—Agreed.

Count St. George and Professor La Hurpe from Geneva, and M. Bost, from Bordeaux, then addressed the Assembly in succession, in able and interesting speeches. At the conclusion of the addresses, Dr. Candlish, in an able and eloquent speech, explained the position of the Free Church in reference to the Churches on the Continent of Europe and throughout the world, which regarded them with respect and affection, in consequence of the testimony which they had borne to the headship of Christ; and proposed the following motion, which was agreed to by acclamation:—

“The General Assembly rejoice in the presence of their brethren who have now and formerly addressed them; and have listened with no ordinary satisfaction to the interesting statements which they have made respecting the progress of Christ's cause in the countries of the Continent. The Assembly have heard with thankfulness of the symptoms of revival which have recently appeared in the Churches of Holland and Belgium,—that the Lord's work goes forward in many parts of France,—and that their brethren of the Canton de Vaud continue steadfast in the maintenance of the truth, notwithstanding the persecution to which they are exposed. The General Assembly renew their expressions of sympathy with Christ's faithful servants connected with the Evangelical Churches and Societies of the Continent. They commend them to Him who has already been pleased so signally to bless their labours, and who will not fail to honour those who seek to honour Him. And farther, the Assembly declare their determination, according to the means which may be placed within their reach, to aid and encourage their brethren in their endeavours to promote the interests of the Redeemer's kingdom. And the Assembly desire the Moderator to return the thanks of the house to Dr. Capadose, Count St. George, Professor La Hurpe, and M. Bost, for the addresses which they have delivered, expressing to them the esteem in which they are held by the Assembly.”

#### ORDER OF BUSINESS.

Dr. P. MACFARLAN then announced the following as the order of business:—

Wednesday Evening.—1st, Report of the Sustentation Committee.—2d, Application from the Presbytery of Dumbarton for power to meet.

Thursday Forenoon.—1st Conference on Education,—private.—2d, Report of Sites Committee.—3d, Report of Public Accounts. In the Evening —Report of Colonial Committee.

The Moderator then pronounced the benediction, and the Assembly adjourned till 12 o'clock on the following day.

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#### TUESDAY, MAY 26.

*Evening Sederunt.* —Dr. Macfarlan of Renfrew read the following REPORT OF THE ASSEMBLY'S COMMITTEE ON THE STATE OF RELIGION.

“After the rising of the last General Assembly in Edinburgh, your Committee lost no time in deliberating very fully on the matters brought before them. These fall very much under three heads,—

special means for the advancement of vital godliness in the congregation of the Church—special means for the extension of the Gospel, and particularly among such as make no profession of religion,—and special means for arresting gross and prevailing abuses which stand in the way of both. And it will perhaps be the most convenient way to report under each of these, and in the same order.

*I.—Special means for the advancement of vital godliness in the congregations of the Church.*

Your Committee went into this subject with considerable fulness in a former Report, which was printed and put into circulation to the extent of five thousand copies; and therefore, their omitting many important and special means will not be understood as if these were overlooked. Their object at present is to bring before the Assembly only such matters as they were required to consider, or such as, from their immediate importance, were forced on their attention.

1. One of the matters affecting vital godliness, and specially remitted to your Committee, was an overture for the observance of a general concert for prayer. On this subject your Committee resolved—

*First*, That in the circumstances of the Church, and, still more, of the times, it was highly becoming that steps should be taken for observing such a concert, and for inviting as many as were willing to join in the observance of it. *Secondly*, That the season of the year likely to prove most suitable was the beginning of January. *Thirdly*, That the concert proposed should begin on the first Lord's-day of that month, and be continued throughout the week, ending with the second Lord's day. *Fourthly*, That ministers should on the first of these direct the attention of their congregations to the subject, offering such instructions, and making such arrangements, as might appear desirable, but so as to warrant the expectation that as many as found it convenient would either, congregationally or otherwise, engage in special devotional exercises daily; and that on the second Lord's-day ministers should improve the occasion, by offering such instructions and directions as were likely to carry forward their people in the way of duty. And, *lastly*, That, to render the whole of these arrangements properly intelligible, and farther to aid in the right observance of the duty, an address should be prepared and put into general circulation.

“Your Committee have the happiness of saying, that these resolutions were carried fully into effect. The monthly tract for January was prepared with a special reference to this object, which must have brought the subject before a large body of Church adherents. But besides the ordinary circulation of such tracts, copies were sent through the Post Offices to all the ministers of the Free Church, and to congregations wanting ministers, so far as proper addresses could be obtained. A considerable number were also sent through private channels to ministers of other Churches, and to brethren in some of the larger towns in Ireland. And your Committee have the means of

knowing concerning a number of congregations falling under all of these heads, that they went cheerfully into the proposal, and observed the duties recommended with apparent interest and solemnity. In some places, ministers and congregations of different Churches united in these with the greatest possible harmony.

"Your Committee are of opinion, that something of the same kind ought to be repeated at the commencement of the ensuing year, particularly in connection with the cause of temperance, which will afterwards fall to be considered.

"2. There is another class of means which has occupied much of the attention of your Committee, falling partly under this head, and partly under the second, namely, private conferences. Speaking of such only as have an immediate bearing on vital religion, your Committee would especially recommend periodical meetings among ministers. It has been a matter of observation in all ages, that God usually begins the revival of his own work, whether as regards Churches or congregations, in the breasts of those whose labours he intends to bless. As soon as any of his servants have been specially quickened in their own souls, their ministrations begin to discover the change. God now speaks through them with a living voice, touching, awing, and awakening dead souls. Now, much of the leavening of this reviving power among ministers depends, under God, on their having frequent and confidential intercourse one with another. They have not even the advantage of private Christians in being ministered to, and yet, besides the sanctification of their own souls, they need special grace for the work in which they are engaged,—they need especially to be kept humble, to have much intercourse with God, and much of his presence in all their duties. Moreover, there are questions of great practical importance, on which experience sheds the surest light. How shall I preach so as to be most in the way of winning souls to Christ, and edifying those who are already in Christ is one of these. How shall I deal with particular classes of cases? may imply many such. And so are all those points which are found to stand in the way of thoroughly realising that saying of the Apostle, —'Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life.' (2 Cor. ii. 14, 15.)

"Meetings more or less of this kind have been observed in different parts of the Church for several years; and the time seems now to be come when the holding of such meetings might be recommended to all the Presbyteries, leaving it to each to arrange as may be found most convenient.

"3. There is another class of means closely connected with this, and falling under the same general head. God has been pleased to



distribute those gifts which are needed, for the perfecting of the saints among different individuals. One is as Paul, another as Apollos, and a third as Cephas; and yet ministers thus variously qualified are in many cases almost exclusively confined to their several congregations, and their congregations are as exclusively confined to them. This does not appear to have been the will of God, in the distribution which he has been pleased to make of his gifts, and it is certainly at variance with apostolical practice. Moreover, it is well known from the past history of our own country, that during times of refreshing, a very opposite practice prevailed, and was remarkably owned of God.

“Your Committee would therefore have the Assembly to recommend this subject to the consideration especially of Presbyterial conferences. They are far from wishing to suggest anything which would weaken the connection between a minister and his people, indeed, anything of which he did not himself fully approve. But believing, as they do, that many of the brethren have already a deep feeling of their own helplessness, and are anxiously crying to God for help, they are of opinion that not a few would very readily avail themselves of whatever gifts were likely to be owned of God, and to prove a blessing to their people. And all, therefore, that your Committee would advise is, that it be recommended to Presbyterial conferences to consider whether they might not occasionally make such changes as would bring a variety of gifts to bear on the same congregation, and whether ministers especially qualified with particular gifts ought not to be occasionally sent to congregations requiring these.

“II.—*Special Means for the Extension of the Gospel, particularly among such as make no profession of Religion.*

“Your Committee will now pass to matters falling under the second head, namely, special means for the extension of the Gospel, particularly among such as make no profession of religion. There are two branches of this subject. The one respects what may be called ordinary, and the other extraordinary means.

“1. There is only one general view touching ordinary means, to which your Committee would solicit attention. The time has now happily come when all the Church Courts, from the Kirk-Session up to the Assembly, have comparatively little to do with cases and controversies, and this enables them to give a larger share of their attention to practical matters, and especially as regards the interests of vital religion. These, therefore, ought to occupy a large share of the time and attention of every Church Court. And they ought so to report to one another, and so to advice and superintend each other's proceedings, as to resemble some complex machine, all whose parts are in motion, all working in harmony, and all dependent, the one on the other. Let every congregation be regarded as a piece of leaven, capable of being made to act on the surrounding mass, and each Kirk-Session will have enough to do in organising its available means, and

in directing their proper use. And for these ends its meetings for prayer and conference ought to be frequent. Up to a comparatively recent period conferences were seldom held in the superior Church Courts. But if the Church is thoroughly to engage in the work of evangelization, there will be greater need of such meetings than of any other. Brotherly confidence and deep exercises of devotion shrink from the world's gaze, and are not in the most favourable circumstances, if all that is said and done may be reported through a public newspaper. And what your Committee would therefore recommend is, that it be an important part of the business of every Church Court to deliberate from time to time on the state of religion within their bounds, both as regards the means of grace, and power with which they are accompanied,—that the inferior Church Courts report on the subject to those above them, and that the General Assembly, having before it the experience of different districts, may lay down rules for the observance of all.

“Your Committee are of opinion that means of usefulness, which would not otherwise be thought of, will in this way be experimented upon, and afterwards brought into full operation. And if each locality can thus be brought to work out, in the first instance, its own plans, every such effort will give to the subject itself an additional hold on the public mind. And even if diversity should for a time prevail, it will gradually become less, through the adoption of common measures, wrought out of these very experiments, and sent forth for the guidance of the Church at large.

“2. As regards extraordinary means, your Committee were instructed, among other things, to send deputations, qualified with evangelistic gifts, into neglected districts. Four of these were selected, and the presbyteries within whose bounds they lay were consulted. They all approved of the proposal made, and very readily offered to co-operate in giving it effect. The brethren asked to take part in the work consented, except in cases in which it was, from particular engagements, impracticable; and several offered to proceed at once to the places assigned them, provided their own pulpits were to be supplied. But the Presbyteries within whose bounds the necessitous districts lay had no preachers at their disposal; and the Home Mission Committee intimated their inability to send any, and so this branch of your Committee's labours was necessarily arrested.

“Your Committee regret this, but not as they would the failure of a plan which had been fully tried; moreover, they had the satisfaction of ascertaining the readiness of Presbyteries to co-operate, and of qualified brethren to engage in the work.

“And on now looking at the general field of evangelistic labours, it may be conveniently spoken of as falling under three heads,—the Highlands, large towns, and populous districts, particularly such as contain large bodies of railway labourers, miners, and persons engaged in manufactures.

"The state of the Highlands, was taken up at the Inverness Assembly, and therefore your Committee allowed it to drop.

"The condition of large towns has been the subject of much consideration in several of these; and your Committee are of opinion that if the brethren connected with such towns as Edinburgh, Glasgow, Paisley, Perth, Dundee, and Aberdeen, were to meet in conference some time before the rising of this Assembly, and freely to communicate the result of their several experiments, something might be done generally throughout the large towns of Scotland during the ensuing winter.

"And with regard to the remaining populous districts, your Committee are still of opinion that they will be best broken up by evangelistic deputations; and should this be resolved upon, it will be best managed by the Home Mission Committee, who have the disposal of preachers to take their place.

*"III.—Special Means for Arresting gross and prevailing Abuses which stand in the way of Religious Improvement whether among Religious Professors, or such as make no profession.*

"Your Committee beg leave to refer to three of these,—

"1.—One is the profanation of the Lord's day, but as everything falling under this head belongs to another Committee, it is noticed merely to show that it has not been overlooked.

"2.—Another will be found in the long hours of ordinary labour, particularly as regards factories and public works. Your Committee would carefully guard against offering any opinion on this subject as a question of commercial policy. They are not in circumstances to judge of such questions, and wish to be understood as not intimating on matters of this kind any opinion whatever; but while they thus disclaim all interference with the question as a matter of human policy, they submit that it is the duty of the Assembly to give an opinion on the moral and religious effects of protracted labour.

"In many parts of Scotland large bodies of men who are heads of families are, in consequence of their long hours, scarcely able to worship God with their families from one Sabbath to another, and this, from week to week, generally throughout the year: they leave home at too early an hour in the morning for any thing of the kind—their meal hours are too short to admit of it, and by the time they return in the evening, both parents and children are fit only for retiring to rest. Shut out in this way from domestic and other social enjoyments, many are driven into improper society and intemperate habits. And on the return of each Lord's day, there is at least a strong temptation to stroll abroad, or to seek the company of persons similarly disposed, and with them to indulge in the use of spirituous liquors.

"Many, no doubt, are enabled through grace to overcome these temptations, and to prove exemplary members of society and of the Church. But these are, of all others, the persons who feel most the

oppression of their circumstances ; and the reason why others feel not, is very often because they have already given way to the evil.

"It is well for the Church to press upon all the duties of family religion, of Sabbath observance, and of temperate habits, especially as the neglect of these can only lead to greater evils ; but it seems unfeeling, and is certainly inconsistent, to urge these, and at the same time to leave unnoticed, hindrances standing directly in their way.

"And what your Committee would therefore suggest is, that the General Assembly should petition both Houses of the Legislature, setting forth, as above, the evils entailed by protracted labour, be it dependent on what it may, and guarding at the same time against giving any opinion as to the policy of particular measures.

"There is one other hindrance of religious improvement which was specially urged on the attention of your Committee by the Assembly. They refer to prevailing habits of intemperance.

"No proper exposition of principle, or detail of evidence, can be gone into in a document of this kind. But there are some general facts, which nearly all will admit and which go far to establish all that is necessary. It will be admitted for example, by all who have informed themselves on the subject, that this country, nevertheless of all its boasted privileges and attainments, stands pre-eminent among the nations of Europe for intemperance. As many as are accustomed to read particularly American publications on this subject, must have observed that a large proportion of their aggravated cases are said to have occurred in this country ; and, apart from all foreign testimony, we have evidence staring us in the face, turn to what quarter we may. If we enquire into the quantity of spirituous liquors used in Scotland, the amount is almost beyond belief. If we examine the records of Police Courts, intemperance is found to be at the bottom of a large proportion of cases. And if we only look around us, and examine any considerable number of wretched families, we will seldom fail to find that intemperance is either an originating or aggravating cause ; and in almost every congregation instances are frequently occurring of persons, otherwise exemplary, falling into this sin. It is impossible, then, to regard it otherwise than as a prevailing and most infectious evil.

"On inquiring the causes, some of these appear to be very deeply-seated in the existing state of society, whether received physically, morally, or religiously. Causes of this kind cannot be removed by any special effort. To reach such the state of society will require to be changed. But there are also special and aggravating causes, and these may and ought to be dealt with as opportunity serves.

"One of these is to be found in the licensing of so many public-houses. As these increase in any particular locality, means must be used to increase the number of customers ; and to secure this, agents are often employed among their fellow workmen with mischievous effect.

"Then, houses of this kind are very generally kept open during

unseasonable hours, more especially on Saturday night and on the Lord's day ; and the rest of the Sabbath is thus turned into an opportunity of more enlarged intemperance.

"This evil also is aggravated by the practice of licensing grocers to sell spirituous liquors. In consequence of this, females who would be ashamed to visit public-houses, obtain spirits when purchasing household necessities. And it is believed that in this way intemperate habits are often fostered, if not originated. But as spirit-shops are understood to be open on the Lord's day, common groceries are also applied for on Sabbath morning, instead of Saturday evening. And thus, as the sale of household necessities proves a cover to dram-drinking, the sale of spirits on the Lord's day facilitates the sale of whatever else may be wanted.

"As regards these and other specialties, it would be well if Presbyteries and other local courts were to bring the matters complained of before county and burgh magistrates. There is much to encourage them in doing so ; and even where this is not the case, the duty is their's and the issue God's.

"But as regards the question of intemperance at large, something more characteristic of a Church movement seems to be urgently required. Be the cause what it may, this is very generally expected. The Free Church is eminently the Church of the people, and her own people are anxiously waiting to see in what direction she is to move ; and other parties interested in the temperance cause look wistfully on, or urge upon her to take some decided step.

"As a Church, she cannot with propriety take any step except on moral and scriptural grounds. She may frankly admit, as was done in a former Report, that much good has been done by Temperance Societies ; and, in so far as she can approve their proceedings, she may with perfect good feeling bid them God-speed. But her own movement must throughout be only such as would admit, of her prefixing to each injunction, 'Thus saith the Lord.' And proceeding in this spirit, your Committee trust that the Assembly will not be unwilling,—

"First, unhesitatingly and unequivocally to declare her sense of the evil of intemperance, and her resolution to do everything in her power, consistent with the Word of God, to arrest its progress.

"Secondly, to enjoin ministers faithfully to expose prevailing abuses, and earnestly and affectionately to warn against their ensnaring influence ; and, the better to secure this, to appoint that the attention of congregations be directed to this subject on the first Sabbath of December, or, failing this, on the earliest convenient day thereafter.

"Thirdly, to instruct Kirk-Sessions not to overlook offences falling under this head, in the exercise of discipline, but, seeing they are of frequent occurrence, to be on that very account the more watchful, painstaking, and faithful, in the administration of that Divine ordinance.

"And, lastly, to require of Presbyteries to be observant of the

causes leading to intemperance, and particularly of drinking usages, and to make returns thereanent. It has been sufficiently ascertained that intemperate habits are mainly dependent on drinking usages. These are often associated with friendly feelings, and, in some cases with the most solemn of religious services. But these usages are in many cases local, and cannot be well understood by strangers, and ought therefore to be reported, that something may be done for their discontinuance. Were the Assembly to approve of this, and to order such returns to be made to any Committee that may be appointed, a Report might be prepared on this subject alone, full of interest. Usages leading to intemperance are interwoven with every part, particularly of Scottish society, and with not a few of our religious observances. Then various methods to lessen particular abuses have already been successfully introduced in different localities, and might by some such means be more generally adopted over the country. And there is, moreover, a much deeper interest felt in the subject than many are aware of, or than your Committee would have been aware of, had it not been the many letters and pamphlets which they have received on the subject.

"In concluding their Report, your Committee would again remind the Assembly of the condition of the Free Church, as passing out of a state of conflict into a field of labour, and of the unspeakable importance of her being at once led into that field. A living Church exercising the power which God has given her in the work to which He has assigned her, will grow and prosper ; but if the day of her visitation be allowed to pass unimproved, she will either fall into factions, or grow into formality. The Free Church is at this moment in circumstances more favourable for becoming practically as a piece of leaven, leavening the lump, than the Church of Scotland ever was at any previous period ; and no object of ambition should, therefore, be so high with her as becoming in all things a working church, working for God, and in an exercise of abiding dependence on His grace and aid.

"D. MACFARLAN, Convener."

#### DEPUTATION FROM FOREIGN CHURCHES.

LE COMTE DE ST GEORGE, Professor LAHARPE, and the Rev. M. BOST, then addressed the meeting ; but we are obliged to delay the insertion of their speeches till another day.

Dr. CANDLISH then addressed the Assembly as follows ;—Moderator, —At this part of our proceedings, I have to discharge a very agreeable duty,—that of moving the Assembly to record the high satisfaction with which they have listened to the statements of our brethren who have just addressed us, and to propose also that you should express to them, in the name of this Assembly, the cordial esteem with which we regard them personally, and the deep interest which we take in their work, and to convey to them the assurance of our fervent prayers in their behalf. I feel myself altogether unable to do justice to what

I am sure is in the minds and hearts of all in this Assembly, in consequence of having, on two successive evenings, listened to the congratulations addressed to us by our brethren from other countries, and to the statements which they have addressed to us as to what the Lord is doing in the different parts of the vineyard. It may be that the congratulations addressed to us by our brethren from other countries fill us with pride and vain-glory. No doubt we are exposed to this sin when we are addressed in language so full of friendship and congratulation, and, I might almost say, of flattery, as we have heard last night and to-night; at the same time I confess that, listening to what was said by our friends from abroad, a very different feeling took possession of my mind. Both last night and to-night, in listening to what our friends told us of the intense interest with which they regard us and our movements, and all our proceedings, I confess I felt deeply humbled, and a spirit of solemn awe took possession of my mind, not only from the consideration of the unworthiness of this Church, which occupies so high a position as to be in so prominent a sense "a city set on a hill, which cannot be hid;" but also still more from the consideration of the risk and hazard there may be of our dishonouring not only our position, but that God who has assigned it to us to employ. I confess that, throughout the last three years, while I have not had any hesitation in rejoicing and expressing my joy when those addresses have come to us, I have always felt that we were not sufficiently alive to the responsibility under which we lie. Sir, it is a very solemn position which the Free Church of Scotland now occupies. Not only are our enemies at home watching for our halting, ready to take advantage of the slightest symptom of declension or of disunion amongst us, but, what is a far more solemn consideration, the friends and followers of the Lord Jesus abroad are looking upon us even as they might look upon a forlorn hope in the day of battle,—looking with this upon their spirits, that if we for a moment, in any critical period of the struggle, even seem to give way, it is all over, humanly speaking, with them and their cause. (Hear, hear.) We have been speaking during the past year with a measure of congratulation and joy, and somewhat also perhaps of self-complacency, of what has been taking place in the religious world. We have been speaking of movements in other lands, which may be traced, as effects to their cause, under God, to the Disruption of the Church of Scotland. We have been looking with interest on the Disruption in the Canton de Vaud. (Cheers.) We have listened with the deepest interest to the rumours and statements reaching us from other parts of the Continent: and we are waiting with anxiety to see what the course of events will be in the Protestant Church of France, and how the Lord will make plain the path to faithful men, as He made plain to us our own path. (Applause.) And Sir, when we listen to the condition of the Church in Holland and Belgium, and to the awakening of right principles among many of the pastors there, we cannot

but think that God has put us in a right position to encourage and animate those in other lands to follow in our footsteps, as we were privileged to follow in the footsteps of our Lord and Master. (Cheers.) Now, Sir, how much, under God, depends on its being manifested to all Christendom that the movement in Scotland has been a movement right in the principles which originated it, but blessed also in the results which have followed it ! I may speak of prosperity of an outward kind with which God has been pleased to bless us. I may say we stand forth as a Church, encouraging those in other lands to the same step which God led us to take,—to stand forth on this ground, that they have to bear testimony before their God,—before Him who has given us the promise that the man who walketh uprightly shall be provided with bread and water, and that he shall not be suffered to lack the good things of this life. We are an encouragement to others to maintain the same principles. I think it may be an encouragement even in the Canton de Vaud, where the state of popular feeling is very different from what prevails with us ; for we in this country can bear testimony to this great and blessed truth, that if the pastors are enabled to be faithful to their King and Head, they may for a time seem to be left alone,—they may for a season seem to lack followers among their people,—but God will bless their example, as He has blessed their ministry, and by and by multitudes will be found flocking to their standard. (Great applause.) On this ground I cannot but rejoice on account of the position which the brethren in the Canton de Vaud have taken up, in resolving to remain at the posts assigned to them in their own country. I cannot but rejoice that this is the principle upon which they have resolved to act. (Cheers.) No doubt, it may please God to do with those brethren as He did with the first Christians of Jerusalem. He may drive them into other lands, and they may be scattered abroad, that they may preach the gospel to all the Continent ; but if this is to be the case, let it be clearly seen that it is God's doing, and that they do not abandon that country of their own accord. Let it be clearly seen that they have the warrants of God's own command—“ When they persecute you in one city, flee to another ;” and if it should be God's will thus to drive them, or some of them, from their own habitations and their own people, it is plain that they may, from the accounts which came to us, take fully to themselves the encouragement which the Lord connects with that precept,—“ When they persecute you in one city, flee to another, for ye shall not have gone over all the cities of Israel till the Lord comes,”—that is to say, they will find plenty of work to do, and a wide field to occupy, and blessed be God that there is an open door to the hearts of many who are panting and thirsting for the water of life. (Applause.) But there is another and a higher view in which we ought to feel our responsibility as a Church. When we consider and see to what extent the Churches of the Continent have their eyes fixed upon us,—when we consider to



what an extent our example is operating in encouraging other Churches to do what we have done,—when we consider with what warmth of heart and clearness of understanding such men as our friend Dr. Capadose appreciate and apprehend our principle to be allegiance to, Christ above—(cheers)—Oh, Sir, when we think of all these things, have we not to reflect that God has laid on us the solemn duty of vindicating the movement which He led us to take, by the blessed fruits which He enables us to bring forth to his praise and glory. And in this view, connecting our present meeting, and the subject of our present consideration, with the exercises in which we were engaged this forenoon, can it fail to strike any member of this house, that, after what we have this day heard, there is an additional, a solemn and affecting appeal made to us to go and seek to gather up in our several spheres, and among our several flocks, the spiritual fruit of the blessed movement that God led us to take, when he brought us out of the Establishment. Sir, we have not yet reaped the full spiritual fruit of our testimony for the Lord Jesus Christ. It was well put before us last night, in a statement of our principles, that, I venture to say, I have never seen equalled in point of clearness by any statement from either side of the channel which divides us from the Continent. (Applause.) It was well said, that the principle for which we are contending is not a principle of liberty, but a principle of loyalty—(hear, hear)—that the cry which we raise is not a cry of freedom, but a cry of loyalty to Christ our King; and all that we ask of our fellow-men is, not that we should be free to do our own will, but free to do the will of Christ,—free from all human authority, that we may be subject to the authority of Christ alone. (Cheers.) And can we ever forget that Christ “is exalted a Prince and a Saviour, to give repentance to Israel and the remission of sins?” Can we ever forget the connection between the exaltation of Christ our King, and the pouring out of his Holy Spirit on us? and is it not according to all analogy to believe, as I most firmly do believe, that this testimony on earth to the supreme Headship of the Lord Jesus Christ, now exalted in heaven, is connected with this as its appropriate and blessed reward,—an abundant outpouring of the Spirit, which He was exalted on high to give. Now, Sir, have we been sincerely looking for this reward of our testimony,—the only reward worth our while seeking for on this side of eternity,—the reward of our thus bearing a testimony to Christ as King over all? Have we been looking to Him for this, the appropriate recompense of our testimony, the outpouring of his Holy Spirit? And have we not reason to apprehend, that if we seek not by prayer and pains to reach this blessed reward others in other places will look on us, and see in us a Church none the worse in outward circumstances in its separation from Erastian tyranny, but none the better in the sense of spiritual revival. On the contrary, let us, by God’s grace, seek to be enabled to pray, to wait, to work, to watch, till through the outpouring of the Spirit, we attain to a measure of real spiritual

revival, and thus by our example testify to all Christendom, not only that God has provided the temporal support those needed who cast away the support of that man, but that he rewards the Church's faithfulness to Christ her only Head, by an abundant outpouring of spiritual refreshing from on high. But perhaps this is not the most appropriate topic for introducing a motion acknowledging the presence of these strangers ; but I am sure they will bear with us if we seek in some measure to connect the present proceedings with the solemn exercises in which we were engaged this forenoon. And now I desire to pledge the General Assembly, and through the General Assembly to pledge the Free Church of Scotland, to a greatly increased measure of interest, of devotedness, of zeal, and of prayer, in the cause of evangelical Protestantism on the Continent of Europe. (Cheers.) Would to God we had many men among us who could bear so clear a testimony in a foreign tongue, in a foreign land, as has been borne among us ; but I trust that God will put it into the hearts of many of our younger brethren to prepare themselves, and be ready soon for returning the visits with which we have now been favoured ; and sure I am, they may take all courage from the affection, the warm affection, which manifestly these our foreign brethren bear to us ; and they may be assured that if they proceed to other lands, that though they should speak with stammering lips, they will speak to hearts open to receive their words. (Hear.) Sir, it would be out of place to enter at large into foreign fields, or to travel over the various schemes of usefulness in foreign parts. I believe some of those measures have been adverted to to-night, which have excited a peculiar interest in Scotland ; I rather believe that the department of Christian labour which holds a peculiar place in Scottish hearts, is just that institution in which Professor La Harpe is one of the Presidents,—the College of Geneva,—and particularly that department of it which relates to the education of the Waldensian youth, and their preparation for the ministry among the ancient hills of the Piedmont. (Cheers.) And I am quite sure the Church and people of Scotland only require to have the topic brought before them, to be impressed with the circumstance, that it is now, over a large portion of the Continent, manifestly a time of visitation, a precious time, a precarious time it may be, but a short time,—very uncertain and very precarious. Who does not perceive that the peace of Europe may be said to hang, by a single thread,—the thread of a single precious life that seems to have been preserved by God in mercy, in spite not only of the decay of age, but of the constant assaults of domestic foes ! (Hear, hear.) Who does not perceive that in various part of the Continent there is now a stir in the minds of men such as cannot, ought not to be reckoned upon for many years to come. Popery seems to be gaining political influence. She is losing her spiritual hold over the population of Europe ; but she is gaining power among the great of the earth. Popery is again beginning to be powerful politically, not only on the Continent, but here in

this land. But it would seem that as Popery is waxing strong politically, Protestantism is waxing strong spiritually and morally. (Hear, hear.) How long is this to continue? God only knows. but surely if the circumstances of Europe are precarious, and the movement in men's minds is precious, the call of duty is clear. There is an open door now : we may help to preach the Gospel now, without let or hindrance,—we may expatiate over all the Continent, none asking why we are coming there. We have our mission stations in important parts of the Continent ; and we have opportunity of assisting those Societies which, blessed be God, are maintaining a testimony in the darkest times ; and having all these opportunities and means of usefulness now, and not knowing but the very next year the Continent may be shut against us, and the current of men's minds may be altogether changed, I ask if it is with stinted measure and reluctant support we shall come forward and wish God-speed to these noble men in this noble movement? (Cheers.) Nay, rather let us, with open heart and hand, come to the help of the Lord against the mighty ; and, what they will value better still, let us with open mouth go to the throne of God on their behalf, and never cease in behalf of this land of France, which has her martyrs under the altar crying out, “ Oh, Lord ! how long ? Oh, Lord ! how long ? ” Let us never cease to be God's remembrancers, to put Him in remembrance of His solemn engagement to the Church, and call on Him to arise and plead His own cause :—“ Lord, it is thy cause ; take it into thine own hand. Help, Lord, for vain is the help of man.” (Great applause.) Dr. Candlish concluded by moving the following motion :

“ The General Assembly rejoice in the presence of their brethren who have now and formerly addressed them ; and have listened with no ordinary satisfaction to the interesting statements which they have made respecting the progress of Christ's cause in the countries of the Continent. The Assembly have heard with thankfulness of the symptoms of revival which have recently appeared in the Churches of Holland and Belgium,—that the Lord's work goes forward in many parts of France,—and that their brethren of the Canton de Vaud continue steadfast in the maintenance of the truth, notwithstanding the persecutions to which they are exposed. The General Assembly renew their expressions of sympathy with Christ's faithful servants connected with the Evangelical Churches and Societies of the Continent. They commend them to Him who has already been pleased so signally to bless their labours, and who will not fail to honour those who seek to honour Him. And farther, the Assembly declare their determination, according to the means which may be placed within their reach, to aid and encourage their brethren in their endeavours to promote the interests of the Redeemer's kingdom. And the Assembly desire the Moderator to return the thanks of the house to Dr. Capadose, Count St George, Professor La Harpe, and M. Bost, for the addresses which they have

delivered, expressing to them the esteem in which they are held by the Assembly."

The motion of Dr. Candlish was agreed to amid enthusiastic applause.

The MODERATOR then addressed the brethren from foreign Churches, and said that he felt how very inadequately he could express the cordial affection and regard which the Assembly and the Church felt for them, and for those bodies of whom they were the worthy representatives. He felt assured at the same time, that notwithstanding his inadequacy to express these sentiments, that that affection which was characteristic of the true children of God, and which pervaded their own hearts, would enable them to judge of the sentiments which the Assembly entertained towards them. Nothing could have been more gratifying, and at the same time more edifying, than having to listen, during two successive evenings, to the communications which had been made to them, although some of them were mingled with somewhat of sadness, and brought before them the melancholy and oppressed condition of God's people in foreign lands. They felt themselves to be engaged in what they considered to be the peculiar province of the Church of Christ, when conferring with their dear brethren as to those means by which they would be enabled to support the gospel of the Lord Jesus Christ throughout the benighted regions to which their brethren had directed their attention. As had been well observed by the distinguished member of this Church who made the motion, their responsibilities were strongly brought before them by the stirring appeals that were made to them. The responsibilities of the Free Church were great, when they considered how much they occupied the thoughts, and how much they excited the interest, of foreign Churches,—when they considered how much they were looking to them; not, he trusted, as a poor and feeble instrument in themselves, but merely as an instrument in the hand of the great King and Head of the Church. Under these circumstances, the Free Church ought to consider how solemnly she stood pledged in the sight of Heaven and of man to embrace those opportunities which God had placed within their reach, for propagating the truth, not only in their own land, but every-where where the Lord gave them an open door, and specially where an entrance invitingly presented itself, and where men were stretching out their hands to them, and asking help from them, as did the brethren who addressed them. They had heard with the deepest interest the address of their excellent friend Dr. Capadose, who came from a land in which he (the Moderator) must always feel a lively interest. He could assure his beloved friend that he and his countrymen had the warmest sympathies and the most fervent prayers of the Free Church of Scotland, and that their tie to them was drawn the more close by the communication with which he (Dr. Capadose) had favoured the Assembly. Their friends from Switzerland had also asked their prayers; and he would only say, in the name

of the house, that their wishes would not be overlooked, and that they felt the most lively interest in their proceedings. While the Free Church would tender thanks to God for having permitted their brethren in Switzerland to bear the noble testimony they had borne to the cause of God, in the midst of the trials to which they were exposed, they might rest assured that they would fervently pray, that the Lord would turn away the wrath of those who persecuted them and turn their heart to him ; and that, whether or not He would do that, that the testimony of their brethren would never be done away with, and that they might continue as steadfast as ever. The Free Church would certainly feel herself privileged to render them assistance in their arduous struggle. In reference to the theological school of Geneva, they felt deeply interested in its success. In conclusion, he could assure their brother from the Protestant Church of France, that the proceedings of the Churches there were matters on which the Free Church of Scotland felt the liveliest interest.

The General Assembly approved of the Report of the Committee on Continental Churches ; re-appointed the Committee with their former instructions, farther empowering them, should they see cause, to appoint deputations to visit the Protestant Churches of the Continent.

#### ORDER OF BUSINESS.

Dr. P. MACFARLAN then announced the following as the order of business :—

Thursday Forenoon—1sr, Conference on Education,—private.—2d. Report of Sites Committee,—3d. Report of Public Accounts. In the Evening—Report of Colonial Committee.

The Moderator then pronounced the benediction, and the Assembly adjourned till twelve o'clock of the following day.

#### WEDNESDAY, MAY 27.

The public sederunt of the Assembly commenced this forenoon at twelve o'clock, the house having been engaged in private conference from ten.

After the Court had been constituted by the usual devotional exercises, and the minutes of the previous sederunt read and approved of,

Mr. LORIMER of Glasgow intimated a meeting of the Continental Committee for the following day. He proposed that they should meet in the round room adjoining the Assembly Hall at eleven o'clock when they would have an opportunity of meeting their French friends to whom the members of Committee would be individually introduced ; and thus become more familiarly acquainted, and receive from them more full information than they had hitherto done, respecting the state of evangelical religion on the Continent. Their further object would be to consider some important communications which had been received from Constantinople, respecting the persecution of the Evangelical Armenians there. Those communications had been made subsequently

to the statements recently made by Mr. Gray ; and possibly the Committee might find it necessary to come to the Assembly, and ask for advice in this important matter. It was therefore extremely desirable that there should be a large attendance of the members of the Committee. He might add further, that Count St. George had received a letter yesterday from the Canton de Vaud, stating that there was no hope of the persecution there ceasing. On the contrary, so recently as last week, a motion which was made in the Grand Council to allow liberty of worship to their persecuted brethren, had been rejected by a large majority ; and therefore they seemed to be in as much need as ever of the sympathies and prayers of their friends.

#### THE BIRTH OF A PRINCESS.

Dr. P. MACFARLAN said—I beg to propose a motion which I am confident will meet with the cordial and unanimous approbation of the Assembly. We have received this morning the tidings of the birth of a Princess ; and as we can never cease to be distinguished for loyalty to our Sovereign and attachment to the Constitution, I think it desirable that we should, on the auspicious occasion, express our sense and hearty congratulations to her Majesty ; and that a Committee should be named to draw up a document for that purpose.

Sir JAMES FORREST seconded the motion, which was agreed to by acclamation ; and the Committee named accordingly.

#### REPORT OF THE PUBLICATION COMMITTEE.

Dr. CANDLISH read the report of the Committee on this subject, which noticed the important works which had been issued during the past year. It had been found, however, that some of the theological works already published did not entirely suit the taste of the public, and it was accordingly proposed to issue, from time to time, spiritual works of a lighter style of reading. Dr. C. concluded his remarks as follows :—Instead of publishing Blair's Works, as was intended, they had first issued two volumes of the Lives of Henderson and Guthrie, which were specimens of this light reading. They contained four sermons by Henderson, and several by Guthrie of Stirling, accompanied with biographies by the able and indefatigable editor of the series. The volume now in preparation would form the third for the second year ; and as it was making great progress at press, he was in hopes of putting it in the hands of members before the rising of the Assembly. He had already alluded to the diminution of the subscribers ; but he was confident they would rise again, as they were now at the beginning of what he considered would be a great improvement on the original plan. They had departed in form and size from the last volumes of the series, and the new works consisted of interesting incidents in Scottish ecclesiastical history and biography, which would be only the first of a series of volumes for the young which would appear from time to time. They did not propose to make alterations in the plan already followed, beyond having it in their power to introduce a juvenile series occasionally ; and he believed that these

volumes would be found exceedingly captivating. The next volume of this class would consist of some of the most interesting events in the diary of James Melville, modernized in spelling, but unchanged in the matter. He trusted, therefore, that the Church and the country at large would deem this an improvement on the present scheme,—an improvement by which their works would circulate among, and form libraries for, the younger portion of their families. The Committee did not abandon the design of re-publishing the works of the Scottish Divines, but merely to alter the plan, so far as interspersing it with interesting incidents of ecclesiastical history and biography. He would not trouble the house with the details of their financial statement, beyond saying that, notwithstanding the temporary circumstances to which reference had been made, they were in an encouraging state. As to the future, however, he had to state that the Committee had entered into arrangements which, he trusted, would meet with the approbation of the Assembly. Being sensible that the direct management of this enterprise by the Committee, so far as the financial part of it was concerned, was liable to difficulties and objections, because the members of that Committee could not discharge the work of canvassers for the keeping up or obtaining of new subscribers, as the Church had at all times discouraged anything like trading by its members,—being sensible of these difficulties, therefore, the Committee had hailed the offer of a respectable publisher to take upon himself the entire risk and trouble incident to the publication of their works. He offered to become publisher at the direction of the Committee, and to carry out the publication at his own risk and expense. The Committee, therefore, resolved to agree to this proposal, from which they were confident no loss could ensue. He would therefore lay upon the table the draft of the proposal made to the Committee by Mr. Johnstone, who was about to establish an extensive agency, not in Scotland alone, but in England and Ireland, for the sale of these and other publications. He might mention, that the minute of this proposal, after being carefully considered by the Committee itself, had been submitted to Mr. Dunlop, and sanctioned by him as just and proper in its terms. He conceived, therefore, that the Assembly would hold this to be sufficient authority, and better, indeed, than if they had been called on to judge for themselves in this matter. (Applause.) It had been suggested by Mr. Dunlop, that as this matter was new, it would be well that the proposal which had now been made should be submitted to a special Committee for consideration, and that it should bring up a Report to a future diet of Assembly. Under these circumstances, he did not require to say anything more respecting these arrangements; for, with the exception to which he had alluded, they still preserved the original features of the scheme, viz. that they do not publish the volumes for casual sale; but it was to remain strictly an association, by which, for the sum of 4s. in the year, the subscribers would receive four volumes

annually, on the same plan as that followed by the Parker and Wodrow Societies. He had nothing farther to state, than to suggest that this document, containing the heads of the proposed agreement, should be remitted for the consideration of a special Committee. [We will endeavour to make room for the Report when the subject again comes before the Assembly.]

Dr. CANDLISH again rose and stated, that he had to mention, on the part of Dr. Macfarlan of Renfrew, that the branch under his charge was the circulation of tracts, and was in the same state as last year; the circulation amounting to 36,000. Measures, however, must be taken to render that circulation still wider; for the circulation was not so great as it should be, and undoubtedly would be, if the public was made fully aware of the excellence of these tracts.

Mr. BEGG stated, that he had not much to report to the Assembly for obvious reasons; he had not been able to devote his attention to this important subject at all, viz. the publication of catechisms, which was remitted to that branch of the Committee of which he was Convener. At the same time, he might mention what had not before been stated, that of the admirable catechism prepared by Mr. Gray, embodying the principles of the Free Church, there had been sold upwards of 30,000 copies. (Applause.) He would recommend,—and he was sure that in this his brethren were agreed,—the importance of calling the attention of the public to that admirable document, and instructing the young of their congregations in its principles,—of bringing it under the notice of teachers, and of endeavouring in every way to leaven with it the minds of the youth of the land. (Hear, hear.) Dr. Mackay was engaged in translating that document into Gaelic. (Applause.) It had already been translated into French, and published at Lausanne, for the use of the persecuted people in the Canton de Vaud; and he had no doubt that ere long it would be translated into other Continental languages. If for nothing else than the publication of that catechism alone, the labours of that Committee had been in the highest degree important. He might state also, what had not been mentioned at the Commission, that the copy of the Protest, with illustrations, and details by Mr. Lorimer, had been published at the same time. Upwards of 6000 had been sold; but as it had never been brought prominently under the notice of the Church, he would ask was it not worthy that the attention of the people should be called to it, and that it should be placed extensively in their hands? It was unquestionably desirable that this memorable Protest, which had never been answered, notwithstanding the many meetings for the purpose, and which, he would affirm, never would be answered, should be extensively circulated, with Mr. Lorimer's excellent illustrations. He might mention that he had found in Canada that this small document was highly satisfactory to the people there. They found that it met the difficulty which they had had regarding the Disruption; and he had no doubt it would continue to convince the minds of their own people in



reference to the propriety of the solemn step which was then taken. (Hear, hear.) He might mention that other matters had engaged the attention of the Committee, and proposals had been made regarding them ; but as nothing had been thoroughly agreed upon, it would be better not to detail these proposals until they assumed a more definite and tangible shape.

Mr. LORIMER of Glasgow said, he would refer briefly to a kindred matter ; for it seemed that the time was most appropriate for calling attention to the Memorials of the Disruption. The Assembly would remember, that at the meeting at Inverness a committee was appointed for the express purpose of procuring and preserving information from all the ministers and ejected schoolmasters, previous to the Disruption, at the Disruption, and subsequent to it. So soon as the Committee was appointed, a meeting was held and advertisements issued, calling for documents illustrative of the history of the Church at that period ; and he had already received from Mr. Jaffray the promise of the voluminous documents in his hands. Mr. Pitcairn had also promised the documents connected with the Convocation and its proceedings. Mr. Wood, too, had promised the correspondence which took place on Lord Aberdeen's Bill. Moreover, they had the accounts of the actual proceedings of the Convocation taken in short hand at the time. In addition to all this, their venerated father, Dr. Chalmers, had promised his contribution in an account of his experience of the Convocation—(applause)—and should they obtain nothing more than these documents the Assembly would be assured that the appointment of the Committee had not been made in vain. (Hear, hear.) With respect to the Disruption itself, he had received various returns from the brethren from time to time. He had not got a very large number ; but still he had received sufficient to give an indication of what the work would be when completed. (Mr. Lorimer then mentioned the names of the parishes from which he had already received returns.) He might be permitted to say without any breach of propriety, that the returns were exceedingly creditable to the intelligence and piety of the ministers of the Free Church ; and as historical documents they more than exceeded the Committee's expectations. No person could read these returns without being convinced of the piety, honesty, and sincerity of purpose of those who shared in that great event ; and, moreover the spirit of charity apparent through all those proceedings is most remarkable and delightful. There was nothing of bitterness connected with that step ; and these returns would falsify the allegations which had been made regarding the spirit of the Free Church proceedings at that time. One very interesting feature was apparent, viz. the spiritual fruits connected with the Disruption and the subsequent labours of the Free Church. At the same time, these are communicated with great humility ; but the facts are very striking and gratifying indeed. He had just further to request that his fathers and brethren, and the ejected schoolmasters, would, without delay, set themselves to answer the

queries,—not regarding themselves as tied down to them, but as showing the kind of information which is required. The Committee would rejoice to obtain such additional information as their friends might choose to supply. He had occasionally asked friends if they had any thing on their part to report concerning the Disruption, and they had generally replied, “by God’s blessing, we were assured of the course to take, and we have nothing more to say.” He rejoiced in these feelings of humility; but he was certain that if those who thought they had least to communicate were to sit down and answer the queries, they would find that one fact draws on another; and that the returns would be most interesting to themselves and their families as well as to succeeding generations. The Committee could not tell what use would be made of the information they were collecting; they must first receive it; but he thought that several volumes might be published, evincing God’s providence as connected with the Disruption; and he thought that these volumes would be as interesting and as valuable as any that could be supplied to the Church. (Hear, hear.)

After a few remarks from Mr. MACNAUGHTAN of Paisley, regarding some recommendations in the Report (which will however, be brought up at a future diet) and a remark from Mr. WILSON of Carinylie, it was remitted to a Special Committee, to consider and report, on certain recommendations which had been made by the Committee.

#### CHRISTIAN UNION.

Overtures having been given in from the Synod of Aberdeen and the Presbytery of Glasgow, on the subject of Christian union :—

Dr. P. MACFARLAN gave in the following Report from the Committee appointed at last Assembly to consider that subject;—

“The Committee appointed by the last General Assembly with a view to ‘co-operation with other Evangelical Churches, for the purpose of offering a decided resistance to the designs and progress of the Romish Apostacy at home and abroad, and to be a deputation to attend any conference of deputies of Evangelical denominations in this kingdom, which may be assembled with the view of resisting the progress of Popish errors, and otherwise promoting the cause of truth,’ now lay before the Assembly an interim Report of the Committee, presented to the meeting of the Commission of last General Assembly, with the deliverance of Commission thereanent ;

#### “INTERIM REPORT OF THE GENERAL ASSEMBLY’S COMMITTEE ANENT POPERY AND CHRISTIAN UNION.

“‘The Committee feel it to be desirable and necessary in present circumstances to offer to the Commission, and through the Commission, to the Free Church at large, an explanation of some circumstances connected with the matters intrusted to the Committee, which have taken place since the date of its appointment.

“In the month of July last, in consequence of movements towards

Christian union, and in opposition to Popery, which were then in progress among brethren of various denominations, the members of the Assembly's Committee were summoned to meet at Glasgow, with delegates from their Churches. In this collective meeting it was found, that whilst certain of the brethren then assembled had been delegated by the Churches to which they respectively belonged, there were others from other communions present in their individual capacity alone. In these circumstances, it was not possible for the meeting to assume any strictly representative character, nor was it thought necessary for the objects they have in view that they should do so. At this collective meeting, a resolution was adopted, in deference to the wishes expressed in numerous communications from England, to invite Christian brethren from different evangelical Churches in England, Wales, and Ireland, to meet at Liverpool in October last, with brethren from Scotland, to consult for the promotion of Christian union, and for resisting various forms of error.

“A circular was accordingly produced, and generally approved of—a Sub-Committee was appointed to take the further steps necessary for calling such a meeting together, and the circular was forwarded to members of various Churches in Ireland, Wales, and England.

“At a subsequent period, and in deference to circumstances which the Scotch Sub-Committee felt they were not at liberty to control, a certain number of the circulars were placed in the hands of the Moderator of the Assembly of the Church now established by law in Scotland, to whom they were sent because the Sub-Committee would not undertake the responsibility of selecting members of that Establishment.

“The Committee of the General Assembly regret sincerely, that since the Church had been involved in the outset by the terms in which its members had been first summoned to meet with other denominations, those of their number who became connected with the Liverpool Conference did not take measures to make it palpable that the steps taken at the collective meeting, together with all which followed, and the meetings at Liverpool in which they resulted, were proceedings adopted by them in their individual capacity, and for which, therefore, the Church were in no sense responsible.

“That they did not do so, the Committee are satisfied was solely through inadvertency. The fact that the Liverpool Conference had constituted itself, and acted throughout, on the principle that no representative character, was to be recognized as belonging to any of its members, and that none of its proceedings were to be viewed in any other light than as the proceedings of the individuals of whom the Conference was composed, confirmed the before-mentioned brethren in the impression they then entertained, that it was not necessary to explain the matter further. They have since learned that things had presented themselves in a different light to many of the brethren, who were led, not unnaturally, to suppose that the Free Church was implicated in proceedings of which they disapproved.

“ ‘ The Committee have in consequence felt it to be their duty to offer this brief explanation now given, which, they trust, will prevent any misunderstanding for the future.

(Signed)

‘ PATRICK MACFARLAN, Convener.’

“ DELIVERANCE.

“ ‘ 5th March, 1846.—The Commission having heard this Report, find that, excepting the original calling together of the members of the Assembly’s Committee, this Church is not, as a Church, responsible either for the initial steps connected with the calling of the Liverpool Conference, and the invitations forwarded to the different bodies of professing Christians on that occasion, or for the actings of the Liverpool Conference itself, and has not been, in its corporate capacity, or by representation or delegation, involved in any of the proceedings which are reported to have taken place. The Commission are also satisfied that the Committee of Assembly did not act as a Committee in this matter, although certain members of the Committee acted as individuals; and while it may be matter of regret that this was not made more clear from the beginning, the Commission accept the explanation offered; and, considering the well-known fact that the Liverpool Conference itself refused to recognise any parties present as representatives of their respective Churches, placing the proposed Alliance on the footing of an alliance of individuals merely, the Commission think that enough has now been said and done to remove all misapprehension on this point.

“ Farther, the Commission, while continuing to cherish an ardent desire for the healing of the breaches of Christ’s Church on earth, and the promotion of Christian union and brotherhood, and regarding every effort made in that direction with deep interest, in so far as the object in view is concerned, as well as with anxiety on account of the manifold difficulties with which the prosecution of it is attended, deem it unnecessary, in all the circumstances, for the Committee named by the Assembly to do anything more at present in this matter. And without expressing any opinion respecting the Alliance, or the propriety of members of the Church joining it, the Commission confidently trust that such fathers and brethren as may, on their own private and personal responsibility, take part in the proceedings referred to, will be careful to advert on all occasions to the importance of maintaining this Church’s Testimony uncompromised; and will be on their guard against the risk of doctrinal terms of union which may seem to omit or detract from important truths of God’s Word, being made the basis of such Alliance; even although it professes to disclaim any ecclesiastical character or authority, and to be nothing more than the meeting together of Christian brethren for the cultivation of brotherhood, and other similar purposes of Christian love.”

“ Since the date of this deliverance, nothing farther has been done by the Committee in its collective capacity towards the fulfilment of the task with which it was charged.

"The Committee respectfully recommend to the Assembly to come to such a conclusion on this subject as shall sanction the said deliverance of the Commission, and forward the object contemplated by the act of last General Assembly.

"In name of the Committee,  
 "PATRICK MACFARLAN, Convener."

[The discussion on this subject follows at page 457.]

#### — — — EVENING SEDERUNT.

The Assembly met according to adjournment, at seven o'clock,—the Moderator in the chair,—and was constituted, as usual, with religious exercises. The minutes of the forenoon sederunt were read and approved of.

Dr. P. MACFARLAN stated that the Committee appointed to prepare a loyal address to her Majesty on the birth of a daughter had agreed on the following draft:—

"We, the ministers and elders of the Free Church of Scotland, met in General Assembly, would most respectfully and sincerely congratulate your majesty on the birth of a Princess.

"On public and private grounds we cannot but rejoice in this auspicious event. We rejoice in it as affording an additional security, under God, for the continuance of the House of Brunswick on the throne of these realms, and as an addition to your Majesty's domestic happiness.

"That the God and Father of our Lord Jesus Christ may be pleased to restore your Majesty's health,—that He may prolong your life, and that of your Royal Consort, and the other members of the Royal Family,—that your reign may be prosperous and happy, and that you may at length receive a crown of glory which cannot fade away, is the earnest desire and fervent prayer of,

"May it please your Majesty,

"Your Majesty's loyal and faithful subjects,

"THE MINISTERS AND ELDERS OF THE

"FREE CHURCH OF SCOTLAND."

#### WIDOWS' FUND.

Dr. GORDON, in laying the Report of the Widows' Fund Committee on the table, said, I may be allowed, perhaps to remind the members of this Assembly of what was done by the last Assembly toward the establishment of a Widows' Fund. A Report was laid upon the table in May last, and calculations made by a learned actuary upon the following principles;—First, That there shall be a contribution of £5 from each minister, payable on the 25th May annually, towards the Widows' Fund. Second, That £10 shall be paid, in the name of entry-money, in two yearly instalments of £5 each. Third, That £2 shall be paid by each member annually for

the establishment of an Orphan Fund,—making in all £12 a-year for the first two years, and £7 a-year in all subsequent years. These principles were approved of by the last Assembly, and a Committee was appointed to carry that finding into effect. The appointment was in these words:—"The Assembly did, and hereby do, approve of and adopt the Report, declaring that the contributions above specified shall be paid annually out of the dividend which shall accrue to each minister from the Sustentation Fund, or before the division of that fund, as may be determined by the Committee; and they appoint the Presbyteries of Edinburgh and Glasgow a Committee for the Widows' Fund Scheme, with power to frame rules and regulations of whatever kind they may consider necessary to carry the Report into effect, and also to appoint a Sub-Committee of Management." Accordingly the Committee so appointed met upon the 3d of June, and appointed a Sub-Committee, with power to draw up rules and regulations, and to appoint a Clerk or other necessary agent to bring the Scheme into operation. The Sub-Committee met immediately after, and appointed Mr. Martin their Clerk, and Mr. Law, to whom they were indebted for the calculations on which the scheme was founded, their Auditor and Actuary; and they appointed, moreover a small Committee under the name of the Finance Committee, that is, a committee to transact the necessary bank business. Rules and regulations for managing the fund having been framed, and the Committee having met from time to time for their consideration, they were then given to Mr. Rutherford and Mr. Dunlop for revision; and the several modifications suggested by these gentlemen having been given effect to, the whole were finally approved of on the 7th of May current. Now, nothing remains for me but to lay these rules and regulations on the table for the Assembly to adopt, if you shall see fit. But I beg, in the way of explanation, to notice one or two points in reference to the principles on which the Committee proceeded in framing these rules and regulations. The first question presented to them was this,—in what way can the benefits of the Widows' and Orphans' Fund be secured to the respective parties for whom it is intended? Or, in other words, how can this Fund be placed beyond the reach of being attacked by creditors, in the event of a minister having claims against his personal estate? This was one of the chief points to which the attention of counsel was directed in the memorial, and in the draft of the rules and regulations submitted to them; and the opinion which the Committee received was very explicit. It was to the effect, that the sum paid to the Widows' and Orphans' Fund for each minister and professor must be held, not as a personal contribution by such minister and professor, but as paid out of the Sustentation Fund, so that it may be considered as an alimentary fund for the widows and children of deceased ministers and professors. It was the opinion, moreover, of the learned Counsel, that provision was made for giving effect to this suggestion, both by the original Act of Assembly in

reference to the Sustentation Fund, and also by the finding of the Assembly of last year on the Report of the Widows' Fund Committee. By the Act of the year 1844 it was declared that the Sustentation Fund shall be permanently devoted to making a provision for ordained ministers of the Free Church, but that before the Whitsunday of each year there shall be laid aside a fund for the widows and orphans of ministers, to be called the Widow's Fund. At first the sum was £5 but afterwards it was raised to £7, to each of the ministers who are not connected with the old Fund. By this it appears that the principle on which the congregations of the Church are invited to contribute to the Sustentation Fund is not only to aid the ministers and professors, but to secure a provision for their widows and children. It must be clearly understood, however, that the portion of the Sustentation Fund set apart for the widows and orphans of deceased ministers, never in any sense whatever belonged to the ministers themselves. It is a portion contributed by the congregations of the Church, for the purpose of establishing a widows' fund, and cannot be claimed by any other party whatever. The only question that could by possibility be raised on the subject is, how much of the Sustentation Fund shall be set apart for the Widows' Fund. This question of the amount of the portion that belongs to the Widows' Fund, the Assembly itself must decide just as they have decided all other questions regarding the administration of the funds of the Church, and as it has declared that the entry money shall be £12, and the annual payment £7, on account of each minister, as a provision for their widows and children. There is an objection from one quarter, I believe, but from only one, against this Act of Assembly, upon the ground that the proposal to set apart so much of the Sustentation Fund for the Widows' Fund, should have been sent down to Presbyteries, in terms of the Barrier Act; but your Committee humbly submit, that the Act of Assembly is an administrative act, and therefore did not come under the cognizance of the Barrier Act. But, independently of this circumstance, the Presbyteries had in reality no more power than the Assembly had, to determine how much should go to the establishment of a Widows' Fund. If an appeal is to be made to any parties, the only parties competent to decide are those who have contributed to the fund, and continue it expressly for two objects; first, for the sustentation of ministers; and, second, for a provision for their widows and orphans. If therefore, the congregations of the Church agree unanimously, or by a majority, that five, eight, or ten per cent. of the Sustentation Fund shall be set aside, that would be imperative,—you would have no choice. They did not do so, and the Assembly took upon itself to do so; and I am persuaded that the congregations would, if appealed to, unanimously decide that we have fixed upon a very reasonable sum. (Applause.) The principle on which the rules and regulations were drawn up excluded the idea of the payment to the Widows'

Fund being by any possibility considered a payment by the individual ministers or professors ; and, in the next place, we have it declared, that such payment is not made in respect of the individual ministers or professors, but in respect of a provision for the widows and orphans of deceased ministers. It is on this principle only that the Widows' Fund can be fully secured, and it is only on this principle that the original design can be carried out. Of course, the Sustentation Fund Committee, notwithstanding the remainder of the fund among the ministers, are not hereby precluded from taking into account the sums paid by the several congregations and professorships, in paying out the dividend offering to each minister or professor, for the act of last year gives them the option of paying the sum to be set apart to the Widows' Fund from each dividend, or of paying the whole *in cumulo* out of the Sustentation Fund. That is a question for the Sustentation Fund Committee. There is one point on which the Widows' Fund Committee beg leave to give an explanation. I refer to the large sum we are obliged to return at the present term of Whitsunday. It will be recollected, that the amount payable for the first two years is £12 a year. There should have been retained, therefore, at Whitsunday 1845, £12, and £12 at Whitsunday 1846. But before the Assembly gave its injunction on the subject last year, the dividend from the Sustentation Fund had been determined, and partly paid, so that, instead of retaining the full sum, the only sum retained was the £5 originally agreed to, in the prospective view of establishing a Widows' Fund. This left a deficiency which is required to be made up this year, so that the amount to be paid for each of the ministers (who paid £5 in 1844 and £5 in 1845), including the half of the entry-money and the annual payment of £7, in addition to the £2 not deducted last year, would amount to £14, instead of £12, as originally intended. There are 300 ministers in this condition. Then, with regard to those who were inducted between Whitsunday 1844 and Whitsunday 1845, and who have paid only £5 instead of £12, the sum which will require to be deducted from them is in all £19, including the half of the entry money, the annual payment of £7, and the same amount which should have been paid partly in 1844 and partly in 1845. In this condition there are seventy-five ministers. It is much to be regretted that such an accumulation should have taken place ; but really in all the circumstances it could not have been prevented. And now I may be allowed a sentence or two about the Widows' Fund in connection with the payment of ministers. There is no doubt but those who pay to the Sustentation Fund are just the parties who contribute to the Widows' Fund, as the one is derived from the other ; but the Committee have a strong conviction that the deficiency caused in the Sustentation of ministers by this necessary application of a part of the funds, will be made up by the people whenever it is made clear that it is a deduction from the incomes of their



ministers ; for it has always been a characteristic feature of the congregations of Scotland, that they manifest a warm interest in the widows and children of their deceased ministers. (Cheers.) I believe there are none of us but have seen affecting proofs of this feature of their character. Your Committee are therefore persuaded that the congregations of our Church feel highly satisfied with the provision which has been made for the widows and children of their ministers ; but I am convinced they will not be satisfied to think that this provision is really made, not by them, but by the ministers from whose Sustentation Fund it is drawn ; and if the subject were but brought before the congregations in this point of view, whatever they may have previously contributed to the Sustentation Fund, they would increase it at least, by that amount paid over to the Widows' Fund. (Great applause.) I trust, therefore, means will be taken to represent this matter to the congregations in its true light. After referring to the offers of aid which they had received from extrinsic sources towards establishing a provisional scheme for the widows and orphans of ministers of the Free Church, and to the impossibility of establishing any fund of the extent required from charitable donations, he suggested that those benevolent individuals who still wished to aid them in this way might find opportunities of doing so in different ways. He concluded by laying the rules and regulations upon the table, and moving that they should be engrossed in the minutes of the Assembly.

Mr. INNES of Canobie said he thought either £14 or £19 too large a sum to be deducted for the Widows' Fund, or any other object at one term, and suggested that the payment should be made in half-yearly instalments. He hoped the Committee would not object to this arrangement.

Mr. ANDREW GRAY of Perth then moved the adoption of the Report, with the thanks of the Assembly to Dr. Gordon and the Committee for their valuable services, which was agreed to by acclamation.

Dr. P. MACFARLAN proposed an expression of the Assembly's gratitude to Mr. Rutherford and Mr. Dunlop, for their services in connection with the establishment of the Widows' Fund, which was likewise carried by acclamation.

Mr. DUNLOP acknowledged the compliment, but disclaimed any merit in this particular matter.

After a few words from Mr. TWEEDIE,

Dr. GORDON proposed that Professor M'Dougall should be appointed Convener of the Widow's Fund Committee, which was unanimously agreed to.

The Assembly then resumed the discussion on Christian Union when Mr. BEGG seconded the motion of Dr. Candlish.

Mr. M'GILVRAY of Keith seconded the motion of Mr. Gibson.

WEDNESDAY, MAY 27.

## CHRISTIAN UNION.

Overtures having been given in from the Synod of Aberdeen and the Presbytery of Glasgow, on the subject of Christian union, and Dr. P. M'FARLAN having given in a Report from the Committee appointed at last Assembly to consider that subject,—

Dr. CANDLISH said,—In rising to address the Assembly on the overtures which have been read,—

Mr. BONAR of Larbert said, I hope Dr. Candlish will excuse me, if I here take the opportunity of saying, that there does appear to me,—it is possible at least to conceive,—that there is a previous question before the house. I believe I have good grounds for thinking that the great bulk of the members of this Assembly are quite satisfied with the deliverance of the Commission now read. I believe it was felt at the time when the subject was investigated in the Commission, that it was a deliverance in which the Church ought to join. I do not see the propriety of again entering into the discussion of a subject which has been already so thoroughly considered; and I would suggest that the deliverance at the end of the Report should be again read.

Dr. CANDLISH.—I think it would be just as well, before this is done, that Mr. Bonar should hear what I have to propose. The Report closes with a recommendation to the Assembly to come to such a conclusion on this subject as will sanction the deliverance of the Commission, and forward the object contemplated. I do not wish the Assembly formally to sanction the deliverance of the Commission at all, because I think it more regular that the Assembly should pronounce a deliverance of its own. (Hear.) I will now read the motion which I intend to submit to the Assembly; and I will be delighted to hear any suggestion which Mr. Bonar, or any other gentleman has to make upon it, that may have a tendency to prevent further proceedings to-day. I may state, however, that I am not for a moment to be understood as being of opinion that farther discussion ought to be stopped. I hope no such understanding prevails. My motion is,—

“The General Assembly having considered the overtures anent Christian union, together with the Report of the Committee upon that subject:— inasmuch as it appears from the said Report that no progress has been made by the Committee in prosecuting the object for which it was appointed:— and inasmuch as it is the duty of this Church, in its corporate capacity, constantly to aim at that object; resolve to re-appoint the Committee for that end, with instructions, in seeking it, to keep ever in view the maintaining of the testimony of this Church inviolate and uncompromised. And farther, in respect of the steps, noticed in the Report, as taken by certain ministers and elders, in their individual capacity, the General Assembly being satisfied that the proceedings of the Commission in March are sufficient to remove all misapprehension upon this subject, find it unnecessary to express any opinion respecting the Evangelical Alliance, or the propriety of members of this Church joining it, or to adopt any farther measure in that matter.

Mr. GIBSON of Glasgow said, I take this opportunity of stating, that I hope and trust that the energies of this Assembly will not be wasted in the discussion of the preliminary point, whether it is right or proper to enter into any discussion now; it having been understood and thought by all the parties, that it was a right and proper thing to have an early judgment of

the house on the principles connected with this subject. With that understanding I shall now take leave to read the motion which I intend to propose. I shall not now state the reasons why I think it proper to table this motion, while there is another motion, to a certain extent like it, already before you. I have in my own mind very strong reasons for so doing, which I do not wish to enter upon at present. I hope the Assembly will not waste any time in preliminary discussion on the point raised by Mr. Bonar; because I do not think it will have any great effect in moderating this discussion, or in leading to its being carried out in the spirit which I desire it should be. My motion is to the following effect;—

“Having taken into consideration the overtures on Christian union, and having heard from their Report that the Committee has not made any progress in prosecuting the great object of Christian union,—find, that it is the duty of the Church, as the appropriate and scriptural instrumentality under the appointment of her Great Head, to exhibit and seek it,—and it is trusted this Church will continue to prosecute it as she has done in her best times in former days; re-appoint the committee, with special instructions that, in seeking and embracing opportunities for carrying out this object, they keep in view the office of the Church as ‘the pillar and the ground of the truth,’ and the duty of this Church to uphold the banner for the truth which the Lord has put into her hands; and to be careful to advert on all occasions to the importance of maintaining this Church’s testimony uncompromised, and to be on their guard against the risk of doctrinal terms of union, which may seem to omit or detract from important truths of God’s Word; and, in particular, to maintain, without any compromise, the special testimony of this Church against the Erastianism of the present Establishment.”

MR. BONAR.—I rise just now simply to say, that I consider it a great advantage that we have heard the motions read. No one could have asked that a person should read his motion before he had made his statement to the house; but since we now know what each of the brethren intends ultimately to move, it makes it quite clear that there must be a discussion in this house. Although I believe that the great bulk of this house are already satisfied with the terms of Dr. Candlish’s motion, and I may also say, a decided number of our people too, yet I likewise believe that there are a number who entertain different opinions from him. I thought, however, that there was a decided disinclination to discuss the subject; and that it was therefore improper to open it up again, people having heard enough of the question, and being generally satisfied with the wisdom of the decision come to in March by the Commission. That cannot now be expected; two separate motions have been read, and individuals are anxious to make statements to bring out the different views expressed by these motions. All that remains, therefore, is to wish that God may give us grace to conduct this discussion in a way to his glory and our good, and that whatever may be said on either side may be for use and edification, not only to ourselves, but to many in other churches who are earnestly looking to us for guidance and direction.

DR. CANDLISH.—I am greatly indebted to Mr. Bonar for what he has now said. I also feel deeply indebted to Mr. Gibson for having at once put before the house what he intends at a subsequent stage to propose. I confess I would not have undertaken the responsibility of opening this discussion, had I not cherished some hope that, under the blessing of Almighty God, I might be enabled to manifest the spirit indicated by Mr. Bonar.

(Hear, hear.) Of course it cannot be expected that while we enter upon a discussion like this, all is to be perfectly smooth. We discuss and debate this matter as men having understanding; and therefore we must give and take a licence, a little indulgence, for the freedom necessary to extempore debate. I would not address this house, if I were to speak as if I were in fetters. I shall speak, however, the few words which I intend to say, respectfully; I trust I shall also speak with all possible tenderness, and with a recognition of the thorough conscientiousness of those from whom, on this question, I have the misfortune to differ. (Applause.) I am now in the position, at the outset, by the kindness of Mr. Gibson in reading his motion, of stating in a sentence or two, the reason why, that motion being proposed, I cannot on that account abstain from proposing mine. I believe if that motion had been proposed at last Assembly, or if it had been proposed even with the matter under consideration still entire, and no step already taken in it, I might not have objected to it; because there is not a single expression in that motion with which I materially disagree. I believe that motion does bring out, in almost the very terms in which I myself would have brought it out, the duty of the Church in reference to the important subject of Christian union; but it may be immediately asked, if that be so, why do I not acquiesce in that motion? Now, the reason why I cannot acquiesce in that motion is, that it seems to me to leave undecided the very question which must not, I think, be left undecided by this Assembly;—namely, the question as to the extent and limits of the individual liberty of the members of this Church. (Hear.) That is a question which, as it seems to me, must be considered and disposed of by this Assembly. I do not know any material difference between Mr. Gibson and myself in reference to the duty of the Church to aim at union, and, in aiming at union, to have regard to all the considerations adverted to by Mr. Gibson in his motion; but my difficulty now is whether Mr. Gibson intends it or not, that such a motion as that he has proposed must be regarded as a most unequivocal indication of the mind of the Church, that such attempts as we have been making, as individuals, to promote that object for the promotion of which he says the Church is the only legitimate organ, are not only inexpedient, but also indefensible, on the part of those who are members of this Church,—that it is the mind of the Church that it is utterly wrong and inconsistent with Christ's ordinance that any of its members shall be allowed to engage in such attempts. I presume that such is the necessary tendency of Mr. Gibson's motion, and that such, by plain implication, is the effect of it,—that it is the exclusive right of the Church, in its corporate capacity, to deal with this matter, and thus it leaves altogether undecided whether the private efforts made on the part of individuals in the Church during the last year, are to be tolerated or not by this Church. Such a motion can bear no other interpretation than this that it is the mind of the Church, in this matter, that it should be left in the hands of the Church in its corporate capacity, and that it should not be competent to members on their private responsibility to touch it. If this be the design of the motion, its effect is to declare that this great subject of Christian union, in regard to which the hearts of Christians over all the world are yearning,—that this great subject is to belong, exclusively and legitimately, to the Church in its corporate capacity, and that the individual members are never to touch it on their private responsibility, without being held as transgressing the mind of the Church. I confess I tremble to contemplate this result. I feel, as far as regards the object of Christian union itself, it would postpone every attempt at that glorious object indefinitely. I believe that Christendom is not ripe for Churches, as such, immediately

handling this subject I cannot but say, if individuals in the different Churches are not to be at liberty to deal with this subject as private parties, as pioneers, as experimentalists, I would be forced to entertain the fear, that anything like an approach to Christian union, or even to a proper understanding among the different branches of the Protestant Church, would be defeated, or postponed to a distant day indeed. And then, when we consider the bearing of such a resolution upon the individual liberty of the members of this Church, I shrink from it still more. (Hear.) I think that I am not unsound in my views of subjection to ecclesiastical authority, and in regard to the Confession of the Church to which I belong; I think I understand the meaning of my ordination vow in this particular, and that I shall duly walk in subjection to the Church; but I confess to you, if it shall turn out that my subjection to the Church of which I am a member is to be considered so rigid as to imply an interference with my liberty to meet with Christians of other denominations,—is to be considered so stringent as to prevent me from engaging in any inquiry along with them on a matter such as this,—I confess to you, that I would feel it difficult to vindicate my subjection to ecclesiastical authority altogether. (Applause.)

My object, however, at present is rather to introduce my own motion than discuss that of Mr. Gibson, which he has enabled me to do by his kindness in reading it to the House. In recommending my own motion, I must claim the indulgence of the Assembly if I trespass at somewhat greater length than I usually wish to do. It is not, I can assure you, for the purpose of prolonging the discussion, but really for giving an explanation of the views and sentiments entertained by those of us who have seen our way in regard to joining the Evangelical Alliance; and not only for giving the Assembly a statement of our views and sentiments in regard to that alliance, but in regard to the duty of the Church in the matter of Christian union, and the rights of private individuals. Now, as to the first particular to which I will advert, namely, the duty of the Church in this matter, there is no controversy as to its aiming at Christian union in its corporate capacity. There is no question here on that subject, nor as to the terms on which the Church ought to aim at that union. I believe there is no question here as to incorporation. If such a question were raised, I think Mr Gibson would find me as great a stickler for the faith of our Church as himself. I trust there is also no question here as to the duty of the Church, as such, engaging in union on terms of uncompromising adherence to the whole truth of God, as brought out in our Standards. Perhaps the only question on this point between Mr. Gibson and myself is, whether the Church is exclusively, in her official and corporate capacity, the divine instrument for accomplishing this end, in such a sense as to exclude private efforts. Even here there may be more agreement than at first appears. For I must observe, that in this delicate discussion we must have distinctions that may appear too minute. On many points, then, in this discussion, Mr. Gibson and I are at one. I have no doubt that the union of the Christian Church is a consummation for which we all devoutly long; and I am convinced that this consummation, for which our Lord prayed, cannot be really attained by mere individual exertion. I at once say, if there be any apprehension on the mind of the Church that we look on the Evangelical Alliance as realising already that union for which we long, or as competent to accomplish that union, it is an entire mistake. We admit that union in the Church ultimately can only be accomplished by the action of Churches as such; but to press this matter so far as to say, that the Church, in her official capacity, is alone entitled to deal with the subject, seems to me to be going greatly too far (Hear.) I at once admit

that, if it is clearly made out, that the efforts of individuals in this cause are found to impede the action of the Church,—if it be established that we, by our volunteering, as individuals, to enter on this work, have been crossing the path of the Church,—it is our bounden duty to give place to the Church. We have no right whatever to carry forward our individual action, in reference to union, if it be inconsistent with the Church discharging her duty in this matter. If Mr. Gibson shall be able to establish that the movement we have been making is preventing or impeding the Church from discharging her clear duty in this matter. I for one will at once give place to the Church. I will not be an obstacle in the way of the Church discharging her duty in this momentous matter. (Applause.) At the same time, let it be remembered, when the proposal was made for an Evangelical Alliance being formed, not of Churches, but of individuals, there was no Church action for such a proposal; on the contrary, when the Committee named on the subject by the last General Assembly met in its corporate capacity, with delegates from other Churches, they deliberately considered whether, in the circumstances, Church action should be taken,—whether they could proceed in this matter as Churches,—and they came to the conclusion, that circumstances were not then favourable to any action on their part in their corporate capacity. They came to the conclusion, that if anything was to be done, it must be by individuals, as individuals, taking any steps in this matter that they might think expedient, on their own responsibility. We may have been wrong in the conclusion to which we came—circumstances may arise to lead us to change that conclusion, or our friends on the other side may be able to propose some mode of Church action that did not then occur to us. The instant that is done,—the instant that it is shown that my continuance in the Evangelical Alliance causes the slightest hindrance in the way of the action of the Church, I am done with it, and for ever. (Applause.) But no such method of action has been suggested on the part of our Church, and no such method occurs to me at present; and therefore I do not see why you should interfere with our movement as individuals in this matter. I believe our handling this great subject as individuals in the first instance,—talking over it with our friends from other bodies, with many imperfections in our mode of speaking on the subject, with much that is crude and raw in our notions regarding it,—will do good. I cannot help thinking that the Church, when the time comes for her to begin to take action in the matter, will find that she may profit by our experience, or, it may be, by our very errors; and will then say, that our meetings together over this matter, for bringing out our very blunders,—that our meetings will really have done no harm; but, on the contrary, may have the effect of making us better acquainted with one another, and of preparing us for action in our ecclesiastical or corporate capacity with more effect, when God, in his providence, opens up a way. (Applause.) Having disposed of these points, I have now to say, that I look with the utmost alarm on what I venture to call this new doctrine that has been broached; for, as far as my information goes, I understand it to be a new doctrine, that whatsoever subject a Church may take up ecclesiastically, is on that account to be immediately let alone by the individual members of that Church. No doubt I may be wrong in this; and it may be said that it is competent for individuals, in the first instance, to stir up the Church in this matter, and if the Church refuse to do its duty, that it may then be competent and proper for me either to secede from that Church, or to take no other part in regard to this subject. Now, this view is sound and correct on many important questions,

namely, that I am not to act in any important matter unless, first of all, I go to the Church in order to ask her to do her duty; and if she does not do it, it then becomes a question with me whether this is a case for decision, or whether I am bound, at my own peril, to go forward and discharge a duty which the Church refuses. Were it, for instance, a question about the preaching of the Gospel, it may be in some particulars plain, for which the Church has not given any warrant. I am bound as an individual minister or member of this Church to make the attempt to get the Church to do its duty; and if she does not do it, I am bound on that account to separate from the Church, or take upon myself the responsibility of acting without the Church's sanction. Therefore I say, in regard to most matters coming under the ordinary discipline of the Church—all of them which come under the ordinary jurisdiction of the Church's affairs,—the Church must regulate, if she is to be a Church at all; but really if it is pressed beyond that limit, as applicable to schemes and operations not falling under the ordinary and necessary routine of the Church's jurisdiction, I tremble at the consequences, and protest against it as an infringement of individual liberty. (Applause.) To say that before we can join any association for advancing the blessed Word of the living God, I must first ask the Church to take it up as a Church, even although it may privately be better conducted without the Church meddling with it at all, as in the case of this matter of Christian union, is what I never can consent to. My opinion was, that in the circumstances in which we were placed last autumn, we should act in this matter as individuals, without calling on the Church, in its corporate capacity, to give any opinion on this important matter. I would like to know on what possible plan, according to the rule now so strictly laid down, the Westminster Assembly could have been got together. (Hear.) I wish to know how many members of that Assembly sat there in an official capacity, as delegates from, and representatives of other Churches. I am not very minutely acquainted with,—at least I cannot at present particularly recollect,—the history of all who were present at that Assembly, but my mind is strongly impressed with the idea that, with the exception of the Scotchmen who were present from our own Assembly, very few sat there as representatives and delegates from other Churches. How did they get together? By the authority of our Government, our friends may tell us; and possibly, I may think, that if her Majesty Queen Victoria, were just now to issue a summons to convene together all the Christians of this empire, or certain selected men from the different denominations therein, it would be our duty to come together and consult. I don't say it would not be our duty to do so; I believe it would be our duty in most circumstances, unless we could show conscientious reasons to the contrary. I have no intention of denying it,—nay, I hold that if Queen Victoria chose to summon us and our brethren of other denominations together, for the purpose of consulting on matters of religion, it would be, *prima facie*, our duty so to come together and deliberate, if we could show no good reason to the contrary. But if it be lawful for us to convene together, on summons of lawful human authority, not as delegates from the Churches, not as the representatives of bodies, but in our individual character and capacity, can it possibly be unlawful for us to come together upon the prompting of a common zeal and enthusiasm, kindled, it may be, for ought that any can tell, by the immediate outpouring of the blessed Spirit of God? And if God shall put it into the hearts of individuals—(and let me not be misunderstood; I claim no infallibility for our movement; I claim no inspiration for it, nor anything like inspiration; it may be the inspiration of the spirit of evil; but I am mere-

ly putting the case)—if God put into the hearts of individuals,—brethren of different Churches,—to come together and consult on the affairs of our common Christianity, while their Churches are not ready to commit themselves as such to the movement; shall we say, in such a supposed case, that it is not competent for them to come together at his summons, the summons of Jehovah himself, the great Head and King of the Church, whilst yet we allow that they may come together at the invitation of a temporal sovereign? (Loud applause.) Passing from this point to another part of the subject, I have now to say that, so far from wishing any immediate ecclesiastical sanction in this matter, we have been from the first exceedingly anxious,—and, at any rate, I may say we are so now,—that the Church shall not commit herself in any way on the merits of this proposed Evangelical Alliance. I abstain purposely,—and I hope it will be the wish of the Court that we shall universally abstain,—from entering upon the question as to the precise share the Church should be supposed to have in the origin of this movement. I faintly hope that we shall now be left to discuss a subject far greater, and more worthy the attention of Christian men. I offer no suggestion on that subject; nevertheless, we are entitled now to say, broadly and unequivocally, that we do not regard the Church committed to any step taken with a view to form the Evangelical Alliance. We intend, at least, to prevent the Church being committed to any such step; and now we ask the Church, in the most solemn manner, to disclaim all responsibility in reference to it. But while I do so, I hold and feel that I am entitled to the indulgence of the Assembly if I shall attempt briefly to satisfy my fathers and brethren, not that they are to approve of what we have done in the Evangelical Alliance,—not that they are to commit themselves as an Assembly, or as individuals, to it, but that some of them have been viewing the Alliance with unnecessary alarm. And I go a step farther, and say, that if we who are engaged in this movement take care not to commit the Church, and give you an assurance that, as far as the Lord helps us, we will not compromise the principles of the Church: and if we acknowledge that, the moment you think we are compromising those principles, you are entitled to call us to account; then, this being the case, I would just take leave to say, that those who form the Evangelical Alliance do not deserve the suspicion with which some of our respected fathers and brethren have regarded it: nay, more, that they are entitled to a measure of indulgence at least, if not to a look of benignant complacency, while those who stand by keep themselves in suspense, and await anxiously to see what the issue may be. And I really think that it would be a noble attitude for this Church to assume, and for many of our fathers and brethren to assume, to stand by, keeping themselves, it may be, in suspense, not committing themselves prematurely, nor committing the Church, but yet looking on with interest, and,—shall I say?—also with prayer, while we have in good faith embarked in an enterprise which at least tends in a good direction, and which may issue in some good result, are allowed to carry our attempt a little further, it being perfectly competent for the Church to bid us stop at any time, if she think we are going too far or too fast, and we being ready to give our assurance to the Church, that the moment our attendance at these meetings shall seem to compromise, by a single hair's-breadth, our Church's full testimony, we are off from them and off from them for ever. (Applause.) Now, Sir, various objections have been taken to the proceedings of the so-called Evangelical Alliance, which it would be altogether wrong for me to enter fully upon at this time, but to which I may be allowed briefly to refer, to convince, if possible, some of my fathers and brethren, that they are not so formidable as perhaps they have appeared. First, then, with



regard to the composition of those meetings, with respect to which difficult questions may be, and have been, raised. It is perfectly possible to point to the attendance of certain individuals, members of certain Churches, and to dwell upon their attendance as a formidable and fatal objection to our attendance at those meetings. Now, Sir, I would beg our friends to understand, that if we continue in such an alliance as this, we are not to be understood as perfectly satisfied, as highly delighted, with each and every one of the companions we meet there. (Laughter.) I don't pretend to say that every man whom I met in Liverpool, or afterwards in Birmingham, is just precisely the man whom I would like to see in that place, or engaged in such a work. (Hear, hear.) But then our feeling was, that such an attempt as this having been put, by the providence of God, into our hands, and concurred in by other brethren, we were not warranted in at once and summarily abandoning it, simply because of the interference of some, to say the least of whom, I would rather they had staid away. Now, this is a feeling which may be right or wrong; but some of our friends might say, "Oh, the moment you saw such and such a person enter the room, you should have left it,—the moment you saw him put down his name, or at the moment he was admitted by the Committee as a member of the Alliance, that instant you should have withdrawn your name." With all deference to those friends who may speak thus, I take leave to say, that having once, in the course of God's providence, found myself embarked in an undertaking which I hold to be innocent, to be lawful, and scriptural in itself, and which seemed to me to have some connection with the Lord's glory; and having met and consulted upon that undertaking with brethren whom I love in the Lord,—I did not feel myself at liberty rashly to withdraw from it on the first unpleasantness that occurred. (Hear, hear.) Nor is this a feeling with which those can be expected to sympathize who stand aloof from the movement altogether, and have no sympathy with us, either in originating it or carrying it forward; but we are entitled to the benefit of this explanation, and we give it as a reason why we have not been driven from the Alliance simply because individuals are to be found there whom we for our part, if we had acted entirely according to our own discretion, and had not felt ourselves bound to defer to the views of others, might not have invited,—whom we for our part would rather have had remaining at home. But we have the farther conviction, that if time be given us,—if this Alliance be allowed to work out what it has undertaken,—if it be allowed to deal with Popery as it has pledged itself, it once formed, to do,—if it be allowed to deal with Education, and with other such questions, not in the way perhaps of distinct and independent schemes of its own, but in the way of forming opinions, and giving them forth,—I say, if we be allowed to go on a little farther, why, the atmosphere will by and by regulate the company—(a laugh),—the work will by and by determine the character of the workmen; and therefore, I have very little apprehension on that score. But I beg also to say, that if it shall turn out that that company shall become such as we cannot endure, it is at least open to us to retire, and to seek a better fellowship among better men. I must, however, say, that as long as it is my privilege to meet with such men as I have met with at the Conference, and met with upon terms, not merely of holiday civility, but of frank and manly discussion debating for hours together, as we have done, on great and important questions,—as long as it is my privilege thus to meet with such men as Dr. Bunting, Baptist Noel, Raffles, James, and many more whose names now occur to me,—and as long as we are not greatly troubled in these discussions by the presence, it may be, of some one or two whose ecclesiastical connections make them somewhat less welcome,—I would feel myself

occurring a very great responsibility, as well as depriving myself of a very precious privilege, if I were rashly to withdraw myself from fellowship. I will say no more at present on that point, but pass at once to another matter in regard to which difficulty is felt by some of our friends. I may say in passing, with regard to many,—I do not say all of our friends,—who differ from us on this subject of the Alliance, that the difference between us consists rather as to matters of fact, than as to points of principle. Now, with regard to all who thus differ from us, I think we are entitled to say in general, If it be a question between you and us as to what this Alliance is in point of fact, just wait a little, and it will be practically determined for us. If it turn out, on the one hand, that you are right in your suspicions, then we are out of it; if, on the other, it prove that we are right in our notion of the Alliance, why, then, perhaps you may be in it. (Cheers and laughter.) But be that as it may, I think we may safely say, that we do not continue in the Alliance believing it to be, in point of fact, what you think it is. We think it is something entirely different; but a very few months will prove it and if it turn out to be what you think it is, we are done with it. On this point, for example, some think the Alliance is usurping the functions, and is going to do the work, of a Church. The alliance has certainly disclaimed that it intends to do the work of a Church. It is expressly stated, for instance, in the Birmingham resolution,—“That it is not contemplated that this Institution should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted, without the slightest risk of interfering with or disturbing any branch of the Christian Church to which its members may respectively belong.” Now I think that is the right view, in point of fact, as to what the Alliance is. Still some of my friends say, “No,” and labour under the impression that the Alliance is intended to do the work of a Church. Now, it is very possible to show, out of the sentiments spoken or written by some in connection with the Alliance, that they think that that body is to be something like a Christian Church; it was the impression of some men who, I have no doubt, spoke out of the fulness of their hearts, without a clear understanding of the matter, that the Alliance was to be a sort of Church organization. Why, in regard to that, when you look to England, and see how miserably they lack ecclesiastical organization there altogether,—when you look at the state of evangelical bodies or evangelical men there, and see that they are without any ecclesiastical form or shape whatsoever,—it is not so very wonderful that they should catch at straws,—not so very wonderful that, when they find themselves in a society that appears to have something like organization, they should instantly almost abandon themselves to the belief that millennial times are coming, and that that society should be substituted for what they feel the want of, viz., ecclesiastical order. I dare say, many out of the fulness of their heart have given utterance to such a sentiment; but be that as it may, if it be a question between some of my brethren and myself, that this so called Evangelical Alliance is setting itself up as a church, assuming ecclesiastical functions, and discharging what properly are ecclesiastical duties, why, I say, just wait a little. Surely it will be shown by and by whether your view is right; if the case be as you think it is, surely the Alliance cannot long exist without giving some evidence of the fact. It cannot be setting itself up as a Church without by and by giving some plain and palpable sign of it; and the moment that it does so, we are entirely at one with you; and I am ready to say, that it is not what we take it to be, and we are done with it at once, (Cheers). So with other points. Take, for example, the

question raised as to whether the summary of principles agreed to by the Alliance is in the proper sense of either term a basis of union or a confession or creed. That, I think, is also a matter of fact. On this point I shall read again from the document I hold in my hand, viz. an abstract of the proceedings at Birmingham. (Hear.) And here I cannot help saying, that several of our friends at Birmingham, when we met them there, expressed—and I am not betraying confidence when I say so—the obligation under which they felt themselves to lie to our Church, and to the Commission that met in March, from the circumstance that what was then said and done as to the Evangelical Alliance had gone far towards clearing up their own views on the matter. (Hear, hear, and cheers.) They acknowledged, many of them, that their views from the first had been abundantly crude,—that they had expected too much,—had talked sentimentally perhaps—had talked rather crudely, in the fulness of their heart, as to what this Evangelical Alliance might be, and what it might do; but the proceedings which took place at our Commission, brief as they were, had gone far to show them the safe limits of such an attempt as this, and to convince them of the danger of making it either a substitute for ecclesiastical organization, or the authoritative exponent of an ecclesiastical creed. But the resolution then passed was,—“That the parties composing this institution should be such persons only as hold and maintain what are usually understood to be evangelical views in regard to the matters of doctrine understated,”—which it is unnecessary to state here. The resolution then goes on—“It being, however, distinctly understood, first, that this brief summary is not to be regarded as in any strict or proper sense a creed or confession; secondly, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant; thirdly, that in reference even to the selected tenets, the summary in question does not pretend to express them in the form of distinct propositions, such as would have been required if they had been made the subject of direct exposition; and finally, that its adoption is not to be considered as an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply to embrace them within the institution.” Now, it appeared to us at the time, that this guard against the notion of the Alliance intending to take on itself the function of framing and issuing a creed, sufficiently expressed the only object which the Alliance had in view, viz., an indication, in a kind of general way, of the sort of persons it saw desirable to bring together. And if that be all, surely it cannot be regarded as more unlawful than for Christians to meet together upon an indefinite and an expressed notion of agreement on various particulars of Christian doctrine, for the purpose of talking over matters affecting Christianity; it cannot be regarded unlawful, in such a way as the present, to indicate, without assuming the authority of framing and issuing a creed something like the extent of that agreement. But I will not detain the Assembly by entering further into these details; of course, as far as the discussion makes it necessary, the line of argument I have ventured to introduce will be taken up by those who are to follow me. I must, however, say, there are other two particulars on which I think we have been misunderstood, and in regard to which I have to say, that if it turn out that we have not been misunderstood, we have done with the Alliance. The first is the idea which has gone abroad among many of our friends, that in the Alliance itself our lips are closed on all points except on those upon which we have declared our agreement. Now here again I think it will be quite posi-

sible to get expressions in some of the speeches at Liverpool or elsewhere that give some countenance to this notion. Most undoubtedly some men did speak in such a way as to give countenance to it. I believe that on first meeting together, there was, in point of fact, an impression on the minds of many that the meeting was meant just to give us an opportunity of shaking hands with one another, of wishing one another God-speed, and of praying together; and that we were not to open our mouths on any point on which there might be a difference of opinion among us. So far from that being the understanding of the Alliance, we have already, on more than one occasion, discussed points on which we are not all at one; but at any rate, I have to say, that if it should turn out that I have joined an institution in which I am not at liberty to open my lips in behalf of anything that I hold to be the truth of God, I at once abandon my position as untenable. (Loud applause.) I speak of the liberty I may be allowed *within* the walls of the institution. Here again, I believe, it is a question of fact between some of us, as to what the Alliance really is. No doubt some of our friends talked as if we were never to open our mouths on any controverted point; and it is quite true, that an intimation to the effect that we hold ourselves free to discuss within the Alliance, points on which we differ, as well as to talk over points on which we are agreed, exposed some of us in Scotland to an onset from the Prelatists. It is quite true, for example, that I had the honour of being singled out, not by members of the Alliance, but by Mr. McNeile of Liverpool, as indicating a purpose or determination to make the Alliance a snare for him and his unwary brethren of the Prelatical Church of England. (Laughter.) We are very designing! My friend Mr. McCrie and myself have a plot in hand! We are about to establish the Covenants in England! And Mr. McNeile and his friends in the Episcopal Church are very simple-minded, and very apt to be taken in by such a plot; and so he thinks it necessary to put the whole world on its guard against the wiles of our Jesuitical countrymen! (Renewed laughter.) Now, as to the declaration I have made, both within and without the walls of the Alliance, has it been controverted by any statement of the Alliance itself? Far from it. It was the undoubted understanding,—it was expressed over and over again in the Alliance itself,—that we were not in any measure to have our lips sealed in regard to any matter connected with the truth of God, or the welfare of his cause in the world. It may be very true, that we did not instantly, on first meeting together, begin to debate those topics; and perhaps it may also be true, that we shall not insist on debating them in so great a hurry as some of our friends might wish. We reserve our liberty to judge of time and place convenient; we do not mean to hazard the ultimate benefit of this Alliance by prematurely forcing a discussion of points upon which we differ; nevertheless, it is the clear intention of the brethren who meet together in the Alliance,—most undoubtedly it is my clear intention,—to speak freely of whatever concerns the truth of God. Why, Sir, we are not by any means tied up from seeking to recommend, in a suitable way, our own principles upon all points of Calvinistic doctrine, Presbyterian discipline, and Free Church polity. (Loud cheering.) We are at the fullest liberty to take opportunities, within the Alliance itself, of testifying for every iota of the truth of the living God; otherwise, undoubtedly, the Alliance must be indefensible, and our continuance in it must justly subject us to the censure of the Church. I have to make another explanation. It is supposed that our connection with the Alliance is not merely to seal our lips within, but also to affect our conduct without. Now, upon this point I

take leave to say, that when, at the very first meeting, something like an intimation fell from the lips of a very dear and respected brother of the Church of Eng'land, that after the Alliance was begun, we were to look with a different eye on other Churches, and cherish towards them different views from what we entertained, our friend Dr. Buchanan felt himself called on instantly, to protest against any such interpretation being put on our presence in the Alliance—(great cheering)—and to state that he did not regard the purpose for which we had met as requiring of him, or of any of us, to modify our views in regard to other Churches, or to alter our treatment of them in any particular. (Hear, hear.) No doubt we did confess, on these occasions, our sins in reference to the manner in which we had testified for God's truth; nor did we neglect the opportunity of humbling ourselves before God, for the bitterness of ecclesiastical controversy; but still we most expressly guarded ourselves against its being for a moment supposed, that because we consented to remain in the Alliance, while certain ministers and members of the Established Church of Scotland were there, we should alter, out of the Alliance, in any single particular, our relations with and treatment of that Church. Now, that being the case, I really think it will not be very reasonable to set up against it some perhaps loose statements made elsewhere. I believe it will not be difficult to get up against the statement I have made, a statement made in London the other day, at a meeting in which an individual to whom I need not more particularly refer, took a part. He, indeed, seemed to intimate, that the fact of our connection with the Evangelical Alliance itself changed our relations to the Churches of Christ against whom we are protesting. But does any one attach the weight of a feather to such a statement from such a quarter? (A laugh.) Will any one set that up against the known and expressed declaration of the Alliance itself, that our presence in that Alliance was not in the least to affect our treatment of that Church against whose proceedings we are called upon to protest and to maintain our testimony uncompromised? It is possible that some of our fathers and brethren who are members of the Alliance, may have acted on the impression that it was intended to alter the relations of hostile Churches to one another, and, in particular, to alter their treatment of the Churches against whom we are called upon to lift up a protest. I regret if any such construction should have been put upon the object of the Alliance by any venerable member of it; and I am able to assure the house, that, in the instance to which I refer, nothing has been done or said is to be held as implying any diminution of the sense entertained of the sin committed by that body of the Church from whom we have been called to separate. But in craving the pardon of the House for the length at which I have occupied your attention, I must, in closing, again call the attention of the Assembly to the precise point before us. I have been tempted to enter into a defence of the Evangelical Alliance at greater length, perhaps, than is reasonable; for we are not before you asking you to approve of the Alliance, or of our conduct in joining it. That Alliance is not at your bar, neither are we at your bar. But we are here to put it to you,—knowing that such a measure is in progress, and that some of the fathers and brethren in your Church have seen their way to take part in it,—are you prepared, as a Church, to take the solemn responsibility of condemning that movement? (Hear, hear.) That is the real question you have to dispose of. I am not one of those who anticipate very sanguinely great results from this same Alliance. I am not one of those who look upon this Alliance as if the whole fate of Christian union depended on it. Why, Sir, I

say at once, that many contingencies may occur, ere a few months are past, that may scatter the Alliance to the four points of heaven, and we may see and hear no more of it; but even if it should be so,—if, in the course of a brief space, the whole experiment should turn out to be fruitless,—if God should so rebuke us for our sin and for our folly in prosecuting this work, as to confound us, as he confounded the builders of Babel,—unlike to those builders, we will ascribe the failure, not to the sinfulness of the tower we have been building, but to our own sin and our own wretched folly. For we may be scattered and confounded; but I venture to say that we have not been building a tower to reach to heaven, in defiance of the God of heaven; but we have been seeking,—erroneously it may be, sinfully it may be but in good faith,—humbly and devoutly to survey, if possible, the ground,—to reconnoitre the spot,—to look about for the foundations, when God himself may one day build the glorious tower which is to be the centre of union and fellowship for all the followers of the Lamb. It never entered into our heads that Christian union is to be the result of human contrivance. All that we have been aiming at in meeting together, is just that we might consider what hindrances may be in the way, and how they may be removed, and above all, what prayers may be offered up to God for the outpouring of the Spirit of unity and love. And if, after all, this attempt should fail,—if God should put a stop to it,—shall I say that I would regret the part I have taken in it? No; though it should turn out that in this attempt I have made a great mistake, and committed a great sin, yet I should consent, I trust, to bear whatever disappointments God on that account might appoint me; but never, never, I believe, can I be made to look back with any other feeling than that of gratitude to God for having permitted me to meet with holy men in this cause. Sir, there has been much in those meetings to which I can never look back without adoring gratitude to God. We do not ask you to approve of this Alliance; but we do ask of you, at a distance from the spot and without such means of obtaining acquaintance with the subject as we have had, to pause ere you make it incumbent on us, as good sons of the Church, to stand aloof and turn our backs on the Alliance. No harm, as it seems to me, after all the consideration I have given it can arise from the Church panning. I do not here set up any claim to personal confidence,—I disdain any such thing; but I do think that, considering who they are in this Church who with much fear and trembling have taken this matter in hand,—and considering that they come and tell you that they have not in any measure compromised the truth of God or the principles of this Church,—and considering, moreover, that they tell you that they are alive to the dangers of their position, and will be on the watch for the first symptom of any attempt to compromise the truth,—I say, considering all these things, I do think it will be an exhibition of suspicion on the part of this Church, which I trust she will never exhibit, if she should come at the very outset and put her interdict on our continuance in the Evangelical Alliance. (Hear, hear.) To this extent I speak with confidence, because the Church may have her eye upon us from year to year, and from day to day. We are not going out of the way; you will need no warrant to apprehend us on any suspicion arising from our desire to escape; we are not going to Australia—(laughter)—we will still be within your reach and jurisdiction; and, O then, what reason for dealing in haste with such a matter as this! When we are the only parties on this side the Atlantic who are really showing a desire to consult and pray together for so great an end, it surely must require a far stronger case than, I venture to say, can possibly be made out, to justify this Church in interdicting us from our

attempt. I have spoken of a possible failure of the movement, but I would anticipate other results,—I would anticipate a growing confidence among the members of the Alliance,—a growing freedom, a growing manliness, a growing boldness, a growing readiness to face difficulties, to meet contentions, even in that Alliance. All these I would anticipate,—and moreover that, through the interference of this Alliance, the giant strides of Popery may be arrested, and the Churches of Christ stirred up in the cause of Protestantism and Education. I would anticipate as the result, even although the Alliance itself were ultimately to perish, a great revival throughout all the branches of the Church of Christ, and a great advance in missionary zeal and Protestant enthusiasm. I might draw a picture like this, and set it up before my fathers and brethren; but I attempt no such thing, and only say, if there be the remotest possibility of any such result,—if there be but the faintest hope, under God, of any such issue,—will this Church, at this stage of the proceedings, without cause or warrant, take the responsibility of stopping the movement? [Dr. Candlish then concluded by proposing his motion, and sat down amidst repeated applause.]

Rev. Mr. GIBSON of Glasgow then rose and spoke to the following effect:—After the manner the Assembly has received the statement now made by Dr. Candlish, it will be the general mind of this house that the person who now ventures to address it would require a good foundation to stand upon, and if I did not believe I had the simple truth of God's Word on my side, I would not presume now to speak on this subject. I am not unaware of the array of talent I have to contend with in speaking to the motion I am now to submit. I am not unaware of the skill which shall be brought against me, as it already has been, in this discussion. I am not unaware that the party who has addressed you is accustomed to speak, I will not say with authority, but with a power and authority which I am not presumptuous enough to suppose I possess. Nevertheless, since the discussion has been entered into, and as Dr. Candlish has gone fully into the merits of the Evangelical Alliance, and brought out his own views to the fullest extent, I trust, notwithstanding the intimation given before the discussion commenced, that I shall be permitted to enter fully into the views which I hold, and it shall be in the shape of a reply to what has been already stated. I do not ask it as a favour, but as a matter of justice, that I shall be patiently listened to; and I trust that mere feeling—and I know feeling is largely against us in this question—will not be permitted to blind the minds of any member in coming to a judgment on this great question. The motion has two general principles, which, without the necessity of meeting in detail all the statements of Dr. Candlish, may be made to bear on most of them. I must be allowed to use all freedom in discussing, not the merits and actings of individuals but the merits and actings of the Alliance. I observed the effect on the Assembly of the statement of Dr. Candlish, that we had placed the Alliance at the bar of the Assembly. ('No.') I understood that an appeal was made to this Assembly, disclaiming that they were at the bar of this house. I understand that to be the fact of the case. Well then, that being the fact of the case, I have to say, that is not the position in which I stand, but on the foundation of direct principles of the Word of God, and on the fundamental principles of this Church; and on that ground I ask an affirmation of a general principle, which I know this Assembly will not repudiate, leaving the application of it to the minds and consciences of the members of the Alliance, for the determination of their future conduct in regard to it. By these general principles every member of the Church is bound to regulate his conduct. It has been acknowledged by Dr. Candlish that no progress has been made by the Committee

in prosecuting the object of Christian union, certain statements made by Dr. Candlish, as well as some embodied in the Report of the Committee, would warrant me in going into a discussion on the facts of the case, as to the actual connection of this Church with the Liverpool Alliance. Besides, I might plead the necessity of the Assembly making its mind fully understood on this subject, as the only competent authority,—for the Commission is not the body entitled to give forth a deliberate judgment to repudiate or interfere with the proceedings of the Church Courts in this movement, coming, as the matter did, incidentally under its judgment, when there was no question to refer to them. But I wish to put the whole matter on the simple ground of a principle which will apply to all the members of this Church, while I would leave this principle to their own judgment—deliberate judgment—and conscience, for the regulation of their future conduct, without referring to the past at all, or putting them under any possible personal restraint. It is very easy to make the thing ridiculous by allusions to issuing warrants for the apprehension of the transgressors. I do not profess to have either the power of caricature, or the descriptive power of Dr. Candlish. Without further preliminary observations I shall endeavour to lay down certain Christian principles which shall bear on the whole question. The motion asserts, 'that it is the duty of the Church, as the appropriate and scriptural instrumentality, under the appointment of her great Head, to exhibit and seek 'Christian union.' I do not know whether Dr. Candlish called in question the statement that the Church is the appropriate and scriptural instrumentality. I say it is the scriptural instrumentality; and I ask every member of this house to give a deliberate judgment on this point, by practical difficulties and conclusions which can easily be conjured. I know no principle affecting public or individual conduct, either in matters of Church or State, which may not be entangled with practical difficulties in carrying it out, and just the more that it is true and right. But what is required is, either to affirm or deny; and I challenge a decision on this principle, that it is the scriptural duty of the Church of Christ, under its great Head, to prosecute the great object of Christian union. I know that certain practical difficulties may be raised, which, if I had the power of reply, I should be perfectly able to meet. But I state a general principle, which, I feel, will carry me through all these difficulties. I am not prepared to affirm, that in the case of a Church not doing its duty on this head, individual members are to be precluded from taking steps competent to them to bring the Church to a sense of her duty; but it does not follow that, in all circumstances, they are entitled to follow their own course, and put aside the Church of the living God willing to do her duty in the matter. And I now ask our friends to state explicitly the objects of this Alliance, and, having done so, to tell us plainly which of them it is not the duty of the Church to take up. I ask them to tell us this plainly, and then say which of these objects do not fall within the province of the Church, under the authority of her great Head. I might, with perfect propriety, advert to the undoubted fact, that the Committee of this Church did take upon themselves the responsibility of acting in their individual capacity, in the very matter for which they were appointed by the General Assembly. I hold, as a general principle, that no Committee is warranted to throw off its delegated character, and act in their individual capacity in the very object of their appointment, taking the matter thus out of the hands of the body appointing them. Had there been no opposition made to this Alliance, I ask our friends candidly to say, would they have been prepared now to come forward with an assertion of the Church's duty on this head? If they were not prepared to do this, then I say that a grievous injury has been done to the



Church by the Committee, in resolving itself into its individual elements, and leaving the whole matter in the hands of a self-constituted association of every variety of shade of opinion. I hold the standards of our Church to be catholic, and not sectarian. I belong to a Church catholic, and not sectarian, and I repudiate the idea of belonging to a sectarian Church. I hold it to be the true Church of the living God, constituted under her great Head, regulated under His authority, and by the laws and principles of His Word. But if it be asserted that the Church, in its present position, or in any position is not fitted to take the management of this subject into its own hands, and if it is not its duty to go forward and prosecute Christian union in the way competent to the Church of Christ, then our Church must be sectarian. But the Church never can be charged with sectarianism if it stand on the whole truth of God, and insist on this in all places and relations. It never can be proved to be sectarian in such a case. Now, Sir, I beg leave to say, that in seeking this object the Committee was not warranted in acting on their own individual responsibility. Well, then, a very large portion of the strength of Dr. Candlish's statement was employed to make it appear that this Alliance is not intended to exhibit the unity of the Church of Christ in itself; or through its organization. I take either side of the alternative. But, with all deference to Dr. Candlish, and the rest of our friends who hold his views, I cannot accept of them as the authoritative exponents of the principles of the Alliance. We must have the authority of the Alliance itself; and therefore I must take the existing documents of the Alliance itself. I find them distinctly stated in these documents; and though Dr. Candlish with considerable skill, endeavoured to escape from their authority, still I, must be permitted to refer to them, and to hold, that aye and until they are repealed by the Alliance, they must be held as expressing its mind and principles. To these we must look, and not to the statements of any individuals, for an authoritative exposition of them. I beg the Assembly to attend to the third resolution of the Liverpool Conference;—"Farther, that any union or alliance now to be formed should be understood to be one of individual Christians, and not of denominations or branches of the Church; and that its object should be to exhibit, as far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest in its various sections, the spirit of brotherly love, to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world," &c. The first part of the resolution, which I shall bring out more fully afterwards, I pass over for the present. I must bring out this a little more fully from another authoritative document. In the address of the Provisional Committee of the proposed Alliance, I find these stated to be its objects, 1st, To promote a closer intercourse and warmer affection among the people of God now scattered abroad; 2d, To exhibit before the world the actual oneness of the Church of Christ; 3d, To adopt measures for the defence and extension of the common Christianity,—in other words, mutual affection, manifested unity, and common measures. On the one, though tripartite, object of the Evangelical Alliance, observe manifested unity, and common measures,—"common measures" mark! There is a great deal in that. I hold that not only to be a part of the objects, but a principle bearing very extensively on certain statements of Dr. Candlish, in which he very wisely attempted to do away with certain expressed opinions of members of the Alliance, as being their peculiar opinions. I must be permitted, notwithstanding all that Dr. Candlish has stated, to refer to a declaration made by Mr. Noel, both at the Conference, and since at a public meeting, that they were not to bring their peculiar opinions into discussion at the Alliance.—

that to do so were beside the object of the Alliance, and contrary to common sense. Again, Mr. Hinton distinctly lays down this principle, that it is of more importance that these objects should be done in union, than that the objects themselves be important,—indicating that union is the object of the Alliance. Shall it now be distinctly asserted that we are not at liberty to hold the exhibition of unity as the object of the Alliance? “Manifested unity and common measures,” I fear, is the authoritative stamp put upon these individual statements of Mr. Noel and Mr. Hinton; and which, I must be allowed to say, are as good authority as that of any members of this Assembly, however much we respect their talents, character, and piety. (Hear, hear.) I do not wish the matter to be put upon personal grounds at all, but on the ground of great general principles. Let this be done, and I have no fear for the result. But if feeling and personal influences are to be allowed to prevail, then I never would have opened my lips in this house at all. I thought the members of this Church, and the members of this Assembly, were men of firmer and sterner mould than to attempt to carry matters of this kind by appeals to personal authority. (Cheers.) Sir, we are not to be determined in our judgments on plain points of scriptural duty even by the authority of Chalmers in our own time; no, nor of the Henderson of former days, nor even of John Knox himself, though that were against us. But I demand that the question be put on its fair and legitimate issue, as a question of principle: and that we shall not be met by mere negatives and practical principles; and that our friends shall come forward with direct scriptural and constitutional principles, showing that they are the right parties to undertake this matter. (Cheers) I cutreat the patience of the house while I proceed with another step. Having shown what was the original object contemplated in the first instance, I call your attention to the modification made at Birmingham on the 31st of March. I do not take to my Friends and myself the credit of bringing about this modification, but I do say, as matter of historical fact, that it was propounded since the question was discussed in Scotland. It must still be observed that the resolution of the Conference at Liverpool still stands unreppealed. At Birmingham, the modification is as follows:—“That the great object of the Evangelical Alliance to aid in manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ.” How is this to be manifested? I presume in this Alliance? (“No.”) A friend says “No,” then I don’t see the meaning of this. “In subserviency to this great object,” certain things are to be done; and they add,—“It being understood that in following up the inquiries to be thus made, and in promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Churches and Christian Societies to such efforts as the exigencies of the case may demand, by giving forth its views, rather than in carrying these views out by an organization of their own. I crave the very grave attention of this Assembly to this proposal. You must keep the composition of the Alliance, their views and principles on the unity of the Church, and their doctrines of the faith, and the constitutional principles of the associated parties, and not judge of it by the position of the Free Church ministers who are members of it. They are a very large number of individuals,—representing the sentiments of no less than twenty denominations of professing Christians; and I for one cannot be so credulous as to believe that the Free Church members are alone to maintain their own principles in that Alliance. (Hear hear.) I believe that all the parties to it will maintain their own principles, and seek their own objects,—and it will be a question of character, of talent, which shall have the greater influence in it,—and

looking to the Church order and doctrinal principles of the great majority of that Alliance, I ask is it safe, I ask is it right, even for the most gifted and faithful men to put themselves into a position in which they are pledged to carry the principles of a self-constituted voluntary association, composed of such various and opposite opinions, into effect in their own Churches, and to assume the office of stimulating the Church of the living God to its various duties? What right has any to assume such an office toward the Church,—and especially a Church in the position of our own at this moment? Is this Church not as competent as any number of individuals to take under its management such objects, and to watch over and seize all favourable opportunities of carrying them into effect, and to use a phrase of Dr. Candlish's, to make "tentative experiments." I do not like the phrase; I think it is a dangerous thing to make "tentative experiments," unless you see your ground of principle in the way to this clear, according to the Word of God; and I verily believe, that if our friends had seen these at the beginning of the experiment, it would not have brought them into the position in which they now are, of modifying this Alliance into a shape which makes them resolve to interfere in the order of Christ's house. And, I say, if the Church refuses to assert her own peculiar duty in the case and to take the matter into her own management, she is failing of her duty, and appearing in a sectarian position before the wide world. I trust she will never acknowledge this. The Free Church is not a sectarian Church, and her Standards are the doctrines of the Catholic faith, according to the Word of God; and I trust her members will never take up the position of the Gustavus Adolphus Societies in Germany, which consist of about seventy members, representing the various denominations in Germany. Twenty-five are supposed to be sound evangelical men, and the rest, a very great majority, are rationalists and friends of light. They may be the friends of liberty too; but a liberty, mark, condemned on true scriptural grounds in the whole statement made by—my feelings will not permit to me name the interesting stranger near me—(Dr. Capadose); and is it safe for these twenty-five evangelical men to meet on equal terms with the vast majority of the friends of light? And, I ask, is it safe for the members and ministers of our own Church to meet on equal terms with those who hold Pelagian and Arminian doctrine, and who do not own the Head in any sense which we could recognise. I stated in another place why the great doctrine of the headship was not stated in the basis of union? It was candidly and repeatedly admitted, it would have been very desirable to have had the supremacy of Christ recognised. I then asked, why was this recognition left out?—did any one object to it? And received no answer. I then asked, if no one objected to it, who dared assume the responsibility of leaving it out? And received for answer, that it was omitted on account of the difficulty of defining it. (Hear, hear.) This shows you cannot venture to define our principles without rending this Society in pieces. They will not define any of the great doctrines of salvation according to your Standards. Attempt it, and you will rend it in pieces. They will not define the great doctrine of the sovereignty of God in the salvation of man. (Hear, hear.) They will not venture to define, in a way which your Standards acknowledge, the doctrine you hold on the atonement; they will not venture to define, in a way your Standards will own, the doctrine of the Holy Spirit in the regeneration of the soul. If they did so, it would instantly scatter the association in shivers. (Hear, hear.) They will not dare to define, even in a way which this Assembly will recognize according to her Standards, the matter of the Holy Scripture. I give them a challenge to do so. (Hear, hear.) Then,

Sir, if this is the actual state of the Alliance, is that the appropriate or Scriptural instrumentality for exhibiting or carrying out the unity of the Church. (Hear.) I now proceed to state, as a matter of fact which will not be questioned,—if so, I am in the correction of the members of the Alliance now present; but I state it as a matter of fact,—that the Alliance refused to acknowledge, when it was proposed to them, the doctrine of justification through the imputed righteousness of the Lord Jesus Christ. (Hear, hear.) I assert further, that the Alliance refused to acknowledge the guilt of man by the fall. Will any of our friends venture to deny these statements? Still further, too, the Alliance has given an uncertain sound on the moral obligation of the Sabbath,—and not only given an uncertain sound, but refused to acknowledge it, because it would exclude from the Alliance men from foreign parts who deny that obligation (Hear, hear.) And as to the peculiar testimony which the members of this Church are called to maintain how can it be held up in that body? If these be the facts of the case, I am entitled to hold, in the language of the motion, that the Church is the scriptural instrumentality for promoting Christian union, and, in the language of the overture from the Presbytery of Glasgow, “We have no scriptural warrant for expecting a blessing, but may rather meet with disappointment and rebuke, if we go to discredit that truth with which the Father sanctifies his people. We are thus warranted in asking a distinct intimation of the duty of the Church in this matter. I have shown that the Alliance has discredited certain truths, by the statements to which I have adverted. I need not here say that, by the Church, I mean that the Church is the appropriate organization through which the Holy Spirit sanctifies his people,—and the instrument is the truth,—“Sanctify them through thy truth: thy Word is truth.” No one denies that. They will assert they do not compromise the truth. They do not compromise it in direct declarations, nor is it asserted they do it in their own minds; but the question is, have they done so? and I take leave to say it is farther done in connection with the basis of union; and, I repeat, this is the declaration of the principles of that Alliance, as an Alliance. It is asserted that this is “not a creed in any strict and proper sense of the word.” He must be a very credulous man indeed who would expect that the English Independents would acknowledge a creed “in any strict and proper sense of the word!” But it is a statement of the principles on which the Alliance agrees to recognise the ministerial character and personal Christianity. But would the bishop allow the Episcopalian ministers to assent to it as their creed? Would the various parties of Independents do so? They know better what were the principles they contended for in the days of old. They know, or at least we know, that in contending for these principles they subverted a uniformity which it were worthy of all your zeal, and talent, and of the influence of your present position to promote. Had you availed yourselves of your present position to carry forward this noble work, left to you by those from whom you claim your descent, that had been a union worthy of this Church to attempt. Had you done it, other Churches in foreign parts, or at least some of their hidden ones, like him now present among us, would have been willing to view your principles through the favourable aspect of your present sacrifices and position. You have lost a noble opportunity. I wish to advert, in passing, to another view of the subject,—What is to be the uniting principle of the Churches? Is it not the truth of the living God? Can anything else unite the people of God? What is the burden of our Lord’s intercessory prayer! Is it not the truth?—“Sanctify them through thy Word: Thy Word is truth.” When shall this union be if the Church is not sancti-

fied through the truth, and the whole truth. Sanctification is the medium of union, and the truth is the instrument through which the Spirit sanctifies His people. But if, in order to get union, you begin by parting with so many of the verities of the Word of God, as we have just seen, do you not discredit the truth, as if it were a disuniting element? And is the Assembly prepared to do this? (Hear, hear.) Dr. Candlish made some allusion to the Westminster Assembly, and a great deal has been said in these discussions about the Westminster Assembly. Now, what are the statements of our friends on this point? Do they really mean to say that this is a parallel case to the Alliance, and will they consent to stake their knowledge of history upon it? I should like to have this question answered. But I suppose they will not answer it. However, I will state the facts of the case. We all know what was the divided condition of the realm of England at that period, on the great ecclesiastical questions then affecting the whole relations of the State. We know what were the longings, and prayers, and ardent desires of our forefathers for carrying forward a certain uniformity. We know that they suffered, and bled, and died for that object; but, in the Providence of God were thrown into great difficulties, and whether from right or wrong motives and views, they wished to receive aid from Scotland. And what did they do? They deputed Commissioners from the Parliament of England and from the Assembly of Divines. And what did the General Assembly of our Church do? First of all, they required the English Commissioners to swear to the Covenants, which embodied the then Confession of Faith of the Church. And secondly, when the Scottish Commissioners went to England, they would not proceed one step in the matter till the Committee of Parliament and the Committee of the Assembly of Divines took the same solemn obligations. Then again, these Scottish Commissioners went into that Assembly, not as members of that Assembly, on an equal footing, submitting their principles to question,—they did no such thing. They said, “We are here to advise and give you our views on the great questions to be debated. (Hear.) Do you then object to our friends doing the same?” I do not object to their going on this footing into any assembly in Christendom. I believe, if they did so, they would discharge their duty faithfully. I have entire confidence in them personally. But that is a very different thing from my having confidence in any body of men who are not under any rule or authority, according to the Standards of the Church. I hope we shall not hear again of this matter of the Westminster Assembly. (A laugh.) I have seen another statement, to the effect, that in regard to certain men, they would not refuse to take into their embrace a true member of Christ’s body, wherever they found him. Who would refuse to do that? Is it said that we, who are moving in this matter, would refuse to do so? No. But it is a very different thing to extend the hand of Christian love, in the spirit of charity, to a man; and another thing altogether to be associated in what our forefathers called a “yoked fellowship,” with men of all denominations and principles. But I say, our friends are in a “yoked fellowship” with parties holding dangerous principles; and though the authority of the greatest men of antiquity, or of our own Church, were to be brought to bear upon us in this question, I must still use the same liberty of bringing it to the test of the Word of God, and of our constitutional principles. And it will not do to tell us that Henderson and Gillespie would have taken Christian men into their embrace, of every name. I should like to hear a question from Gillespie bearing out the principles of the Alliance, were it only for the curiosity of the thing. (A laugh.) It would be a *lusus naturæ*, as being in the teeth of all his known principles, and the whole com-

plexion and cast of his Christian mind. But supposing that such a testimony could be found in the works of Gillespie, are we to allow that to set aside the authority of the Word of God? And I ask for a judicial finding of the Church of Scotland, or of any rightly constituted Church in Christendom, warranting the principles of this Alliance. We are not to be put down by great names, either ancient or modern. Besides, there were many things of natural duty and obligation, in which our forefathers held they could join with men with whom they could not enter into yoked fellowship by a formal organization. I could join in family worship with a member of the Establishment, and admit his personal Christianity or even his absolute Church state, while I would not enter into yoked fellowship with him, and must testify against him. It is not for me to judge the heart. And I say, that one of the advantages of the principles I hold is, that I am not called upon to pronounce uncharitable judgment, or utter violent denunciation, or to hold up to odium low renegades. I lay down certain statements of principle for the regulation of my conduct, and I leave these principles to produce their effect on the minds and consciences of the parties. As to the question affecting our testimony against the Establishment, I could have wished the clause in my motion referring to it left out, as tending to put the discussion of this question on a party specially. Nevertheless, it may not be improper to retain it; and it is important that we do not appear as compromising that testimony. There are many ways of compromising a testimony. You may compromise it by specific statements of doctrine, by express declarations, or by your position to others. And I take leave to say, that if we are to sanction this Alliance, or lay down the principle that this Church does not think there is anything wrong in it, then I say you break your right arm in regard to your testimony; and the plain people of Scotland can hardly avoid coming to the conclusion, that the Erastianism of the Establishment, and the wrongs perpetrated by civil authority, and ratified and homologated by the Establishment, are deeds requiring to be protested against. More especially if they see you appear in public assemblies and associations before the world, acknowledging these men in the very highest exercises of devotion, and thanksgivings for the outpouring of the Spirit of God, and these very men leading the devotions, while they have been bitterly assailing and misrepresenting our principles, and maligning the leading men of our Church,—will the people of Scotland believe that this is maintaining your testimony? (Hear, hear.) You require to maintain your testimony against many things,—against Voluntarism as well as against Erastianism. I have very strong reasons for this,—just on the grounds so admirably stated by Dr. Capadose, that we should not contend so much for the theory of rights as for the theory of duties,—laying down the principle, that not only the Church, but all ranks and conditions of men, and all human relations, should be “submitted to God.” And if this principle is not everywhere acknowledged, we have no security for liberty, civil or religious,—we are under the law of the strongest. Another memorable advice we received from the same quarter was, to beware of our “terminology.” I now apply that to the question in hand. You call this an “Evangelical” Alliance. Is there not reason now to beware of your terminology? (Hear.) Are you prepared to say that the parties in that alliance are “Evangelical?” I do not wish to mention names; but are you prepared to say that individuals holding Pelagianism,—are you prepared to say that the bodies constituting, I believe, the majority of the Alliance, are evangelical? I believe it will be replied, it is only in the honestly understood sense of that word that it is employed. But if you apply it to the parties holding sentiments which we,

by our ordination vows, declare to be heretical, you may not only destroy the ordinary constitutional use of the term, but you will make heresy sound doctrine. These are serious matters, demanding our serious consideration. I was reminded by a friend to-day, that ours should be a "world embracing Church." I admitted that, as to the love of the gospel; but reminded him that we must be a world-instructing Church. (Hear.) It is not enough that we hold the faith necessary to save the soul. Our vocation both as a Church and as individuals, is to hold forth the profession of the faith,—to hold forth the whole truth of God, in doctrine, worship and discipline. I do not understand how we can do this if we put one hand to the terms of this alliance, while with the other we subscribe to the standards of this Church. It does not meet this to say, that it may be done by individuals. I have never been able to see how this explicates the responsibility either of the Church or of individuals; or how what is wrong in the one can be right in the other. In connection with this profession, it is a melancholy fact, that instead of our Church now being held in reverence by the Churches on the Continent, some of them are now raising up an angry cry against us, because we have dared to assert our own principles. In a periodical published in Geneva, called *La Reformation*, edited by Dr. Scherer, who is pronounced by Dr. D'Aubigné as one of the ablest theologians of the Continent, I find the following passage: "We cannot blame less severely the conduct of some Scottish Presbyteries, and the speeches there delivered. Presbyterian narrowness, *etroitesse*, (strait-lacedness, I suppose) is not less odious than Episcopal narrowness, and the intolerance of a Free Church is not more excusable than that of an Established Church; on the contrary, it is less so. Alas! the ancient spirit of the Covenant has not yet learned much, nor forgotten much. Must it now be, as in former days, that true religious liberality is to be regarded as the monopoly of Independency? Ought the sarcasm of Milton to remain for ever true,—

"New Presbyter is but Old Priest writ large?"

(Laughter.) Is this Church, if it shall dare to assert the principles of the ancient covenanted uniformity of this land, which are the true principles of real Christian union, to be pronounced liable to this censure by these foreign Churches? *L'Avenir* asserts that the Commission has sanctioned the Evangelical Alliance. Well, then, if we are in this attitude to these Churches, it is high time they should know how we stand, and what are the real principles we hold, and what is the bearing of foreign principles on our own Church. (Hear, hear.) I take leave to say, in the full recollection of the meed of praise bestowed on our illustrious visitor last year, that foreigners, of even his high standing, are not always fit to counsel us on our peculiar principles. Here Mr. Gibson quoted from the letter addressed by Dr. D'Aubigné to the Bishop of Chester on the present condition of the Church of England, and the remedies it requires, and asked what do many members of this Assembly think was the plan of self-government he suggested for that Church? It was in substance,—Parliament must act; and, as was done in Geneva, appoint a committee composed of laymen and ecclesiastics, who should be entrusted with the government of this Church. Such was the reform lately proposed to the Bishop of Chester on so important an occasion. I cannot now enter on another point, as to the alleged agreement of the members of the Alliance, even on the defective headings of the basis. It is altogether a delusion to tell the Christian world they are agreed, how

over large the feeling or lofty the delight experienced in their Christian intercourse: still I say they are not agreed on any one principle of Divine truth indicated in their own statement of principles. Nor will this be brought about by all the talent and prestige of the skill and character of the Free Church members (Hear.) But I now come to the actual state of this motion. A very strong feeling has been raised in regard to personal liberty connected with this movement. But to this there must be a limit, and it is admitted. Then it comes to be a question whether or no, ay, and until men are brought to the bar of the Church, you must be silent, not only in regard to the conduct of your own members, but to that of a great association, whether for good or ill, having an extensive influence on the world and on the Church. Is the Church not to be permitted to give forth its mind on such a subject, because certain individuals have taken a certain position in times past, without your being held as condemning them? My motion does not ask you to condemn them. It asks you to declare what the duty of the Church is in regard to the great matter of Christian Union, and to take care that the actings of your Committee be such as may not compromise the truth, or our special testimony. What I wish is, that the Church should give a distinct sound as to our Christian duty in this matter, and leave it to the judgment and consciences of individuals to determine, on their own responsibility, what shall be their future conduct. The motion does not seek the condemnation either of the Alliance, or of individual members of it. But the discussion was raised by Dr. Candlish, as to the nature and objects of this Alliance, and I have followed it out. Is the Church to be precluded from declaring her own duty and taking her own position in reference to Christian union, because, indirectly, it may oblige our friends to consider whether their conduct is in conformity with the principles of the Church or no? I hold this to be the true ground on which the Church can be extricated from its present difficulties in relation to this subject. I hold that the Church, through its own agency, which is not cumbrous, but pliable, may, through its own Courts and Committees, manage such a subject as easily as any number of private individuals, while it can be done safely, both with regard to the cause of the Church and her members. The various statements of Dr. Candlish have been met, I believe, by general principles. (Hear.) Allow me, in conclusion, to remind this Assembly, with all deference, that while we are bound to invoke the authority of the incommunicable name, referred to by Dr. Candlish, we must seek to discover it in the written Word of God. And while I have no wish to call in question the reality of the feelings of joy and delight experienced, nor the conviction in the heart and mind of the parties at the Alliance, that they had the presence of the Holy Spirit,—and forbid that I should dare to question whether they had that presence or no; that is a matter known to them and the Great Name; but the matter known to me is the revealed will of the Most High; and our conduct is to be regulated by that will, as I shall be enabled by the Spirit of all grace to understand it; and as a member of this Church, I must be regulated by the principles to which the Church has set her judicial seal; and wherever we go, we are bound to bear in mind our responsibility and give a reason to the church, and when we plead that responsibility for the course we take we are not to be held, *prima facie*, as men destitute of the feeling of love and delight in Christian intercourse with men of different views from ourselves. We can hold and enjoy such intercourse, while yet we may not be able to join in an association of men holding the most conflicting views of Divine truth. For these times, it may be that we shall be called to meet and combat the various hosts of error now concentrating against truth. Can we



go forth and meet these, whether as individuals or a Church, when our associated principles preclude us from meeting those very errors which are coming sweeping over the world? Can we meet Popery on the basis of the Alliance? can that Alliance publish a tract of which they themselves can approve, and which shall cut up by the roots the fundamental error of Popery? No. They cannot. (Hear, hear.) Is this, then, the time for the Church to give an uncertain sound for the sake of a fictitious union? Has our Church been refusing to cultivate union and intercourse with other religious bodies? She certainly has not. Let our friends seek union by every means in their power competent to them; but not in a way that, on the one hand will not meet the tide that is setting in upon us, and, on the other, is weakening the centre and undermining the foundations of the break-water, and narrowing the extent of the line which is necessary to resist the advancing waves of various error. No one who reads our Confession of Faith and Catechisms but must see that they meet Popery at every point; and if we are to expect the blessing, of the Great Head of the Church, let me say, in all humility, we are not entitled to expect it, unless we honour, by maintaining, his whole testimony as prophet, priest, and king. To break down this testimony would be like smoothing shallows, that the billows of the ocean might sweep over and spread universal desolation. If I had the power of appeal, I would endeavour to stir up this Assembly to the remembrance of its ancestry, and to bear in mind the descent to which they lay claim, and to carry forward the banner which was put in'o their hands in ancient times. Let them go forward and meet all the tides of error, trusting to the blessing of our great Head; and when these tides shall come, God grant I may be found among that number, be they two or three, or millions, who shall be found reposing on the Rock of Ages, and on the rock of His truth; and I now trust that we shall not be found clinging to our own feelings and predilections and plans, but yielding them all to the authority of Him who says, "Be still and know that I am God; I will be exalted in the earth." (The reverend gentleman concluded amidst general cheering.)

The Assembly adjourned at half-past five till half-past seven o' clock.

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#### EVENING SEDERUNT.

After Dr. Gordon's Report on the Widows' Fund had been read, and disposed of, the Assembly resumed the discussion on Christian union, when,

Mr. BEGG spoke as follows:—Moderator, I rise to second the motion made by Dr. Candlish; and, in doing so, I shall very briefly state the views which I entertain in reference to the important subject which has been already partly discussed to-day. The circumstances in which we are met at present are, in my opinion, peculiarly solemn. This is the first public debate which we have had in the Assembly of the Free Church. It was absolutely necessary to have this debate. It was forced upon us; and I have no doubt the eyes of many are fixed upon us in the course of this debate. I trust we shall conduct it throughout in a spirit of brotherly love, forbearing one another, thoroughly persuaded that although we differ in our views, we do not differ in our objects. (Cheers.) I would just like to recall our attention, for a sentence or two, to the precise difference between the motions of Dr. Candlish and Mr. Gibson, and to the history of

what has given rise to them. Some time ago certain proceedings took place in reference to Christian union. I do not say that an alliance was formed, for, in point of fact, no alliance was formed, nor is there at this moment any basis, properly so called, in existence, on which such an alliance is determined to be formed. Certain propositions were announced, under which men holding particular views on religious matters might assemble together; and certain meetings have taken place amongst the ministers and members of the Free Church and the ministers and members of other Christian churches, with the view to consider how far it was practicable to form an alliance, or, at least to unite together in promoting the cause of Christ. (Hear, hear.) The existence of those meetings gave occasion to differences in our Church, and during my absence from the country certain important meetings were held in England, at which some of our brethren attended, notwithstanding their differences; and the Commission of Assembly, in March last, came to a decision, not that the meetings were right or wrong, but that the Free Church, as such, had nothing to do with them,—that it was not compromised by anything which had taken place,—and that it would not be compromised by anything which would take place. (Applause.) In having so decided, they left it to the individual members and ministers themselves to continue to attend these meetings or not as they pleased, the object of the Commission being, as I understand, simply to allow every one to form his own judgment in the matter; not to commit the Church to any approbation to those meetings, but simply to affirm the freedom of our Church, as such, from the responsibility of any proceedings which have taken place, or which may take place, in connection with them, and at the same time asserting the freedom, the liberty, of the ministers and members of this Church, on their own responsibility, to unite with other Christians in friendly intercourse in endeavouring to find a way to some basis of union. (Cheers.) On the other hand, the motion of Mr. Gibson affirms that it is the duty of the Church Courts, and their duty exclusively, to promote the object of Christian union, not only giving no expression to any toleration on the part of the Church to such proceedings as had already taken place, but by plain implication settling that question in the other way, reversing the decision to which the Commission came, and thereby implying that the ministers and members of the Free Church should not have so acted; and, if you take the speech of Mr. Gibson along with his motion, implying, in a very decided way, the condemnation of the Church on such proceedings, and, of course, on those ministers who were engaged in them. Now, what I contend for is simply this,—Liberty. (Applause.) I do not enter into the proceedings of the Assembly's Committee at all. I was a member of that Committee, but I did not attend any meeting of it previous to the meeting at Liverpool. I went to Liverpool as an individual minister, and solely on the ground that I never for a moment doubted but that I was not only entitled, but bound, as a minister, and even as a Christian man, to do what in me lay to promote genuine union amongst all the ministers and followers of the Lord Jesus Christ. (Cheers.) I throw out of view, therefore, altogether what was said about the Committee of Assembly. I take up the matter as I find it in my own case; and I maintain that the Word of God makes it imperative on the ministers of Christ to make Christian union a great object at which to aim. (Cheers.) It was the practice of our forefathers to seek for union; and all that we want is, to be at liberty to follow in the line of the same procedure. Now, the freedom that I contend for is not to be thrust on you, if you choose to dissent, but that we should be tolerated to proceed as we

have hitherto done on our own responsibility. Much was said this forenoon about the Word of God; and it seemed to me to be taken too much for granted, that union could only be promoted by Christian Churches as such; but no text was quoted,—not a single fragment of a text was quoted—(cries of hear, hear)—on this subject; but it was stated in general, and reiterated, that such was the determination of the Word of God, and that if any man differed from that view, he was proceeding in direct opposition to the Word of God. Now, I have no doubt at all that the whole Word of God is strongly in favour of the promotion of union by Churches, but I am just as clear on the point, that the Word of God is express in requiring the promotion of union by individual Christians. (Hear, hear.) I am just as clear that frequently and expressly, not only are we called upon to pray that the people of Christ may see eye to eye, and sing together with the voice, when God shall bring again Sion, but that it is an express duty on the part of the people of Christ to be of one accord and one mind, and to strive together for the spread of the Gospel. (Applause.)

MR. GIBSON—I am very sorry to be called upon to put my friend Mr. Begg right. (No, no.) I want merely to explain. (No, No.) I want simply to state, that I never expressed the principle that it was not the duty of every individual member of the Christian Church to promote Christian union. (No, no.)

THE MODERATOR.—I think Mr. Begg should be heard, and if any explanation is required, that it may be given afterwards. (Hear, hear.)

MR. BEGG.—Moderator, my own opinion is precisely that which you have announced from the chair. I do not much mind interruptions, as they do not particularly disturb me,—I have been pretty well accustomed to them; but at the same time, it is a better general rule to allow every man to speak to an end, as Mr. Gibson was allowed to do, and then to permit any member to offer an explanation, if necessary. (Hear, hear.) I know that Mr. Gibson did not expressly assert that individual ministers and members of the Church may not promote Christian union; but I say that, to have been consistent, he should have had this in his motion—(hear, hear)—for the drift of his whole speech,—the burden of his whole argument,—was to this effect, or he does not differ in one iota from us, and he ought to have supported the motion of Dr. Candlish. (Great applause.) It appears to me, then, not only that this seeking after Christian union is in accordance with the Word of God, but that it has been the practice of all the ministers of the Church, in her best times, to use their liberty to promote union amongst professing Christians. This is a liberty which has been claimed and exercised by the ministers of our Church in all the previous stages of her history; and it was beautifully shown to have been the case in that noble sermon recently preached by Dr. Candlish to the Conference. In that sermon he pointed to a fact in the history of John Knox, who, it was proved, not only held intercourse with other ministers not belonging to the same Church, but who was a personal friend of Archbishop Cranmer, an adherent, and one of the authors of the English Liturgy, and who had no hesitation in holding fellowship with men whom he believed to be ministers of Christ, although of a different communion. (Applause.) If we come to the time of the Covenanters, what do we find? Did our covenanting forefathers hold the views upon Christian union understood to be maintained by Mr. Gibson? It is a perfect caricature of the Covenanters to maintain that these were their views. (Hear, hear.) That was the very view taken by the great novelist of our land,—one of whose main aims in life, seemed to be to blacken the character, and throw ridicule on the motives, of those

men, when he represented one of them as saying, that he would not take a dose of medicine from any man who did not know the right-hand extremes and the left-hand defections—(a laugh)—that he would not allow an advocate to plead for him, and would not even hear a man speak, however great his gifts and graces, unless he had signed the Covenant. (A laugh.) Now, we know that was a gross caricature of the Covenanters, for what was the fact? Let us take Rutherford for instance; and see him in the manse of Anwoth. A traveller arrives—It turns out to be Archbishop Usher; and what does Mr. Rutherford do? Did he test that man on the Covenants? No. Being satisfied of his Christianity, he put him in the pulpit—(cheers)—this hierarch of the Episcopal Church,—that he might, even with all the horns of the mitre, preach the glad tidings of the gospel to the people of Anwoth. (Applause.) The Westminster Assembly was referred to, and an attempt made to refute what was stated by Dr. Candlish on that subject; but it was notorious, that although the delegates from the Church of Scotland represented the views of that Church, that body was likewise composed of Erastians, Congregationalists, Episcopalians, and Independents. (Hear, hear.) Selden was as objectionable as any man who sat in the Conference at Liverpool, on the ground taken up by Mr. Gibson; and a great number of the members of that Assembly were, besides, the representatives of no Church, but acted in their individual capacity, and, of course, sinfully, if his views be correct. If it were a sin therefore, to act in our individual capacity in the promotion of Christian union, our ancestors were aiding and abetting us in the sin, when they sat with such men in the Westminster Assembly. (Hear, and cheers.) We were challenged in the forenoon to produce a sentence from Gillespie to support our views; but I will produce you a warrant from the Confession of Faith itself, which was, amongst others, the work of Gillespie. On the chapter on the Communion of the Saints, we find some able sentiments on Christian union. (Hear, hear.) They are as follow:—"All saints that are united to Jesus Christ, their Head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory; and, being united to one another in love they have communion in each other's gifts and graces, and are obliged to the performances of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man." And again—"Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities; which communion, as God affordeth opportunity, is to be extended to all those who in any place call upon the name of the Lord Jesus." (Hear, and great applause.) Now, what we are contending for is simply this, that as we "are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to the mutual edification of the saints"—as this is declared in the Standards to which we have all subscribed, to be our duty towards "saints by profession"—we shall be permitted, "not only to discharge this duty freely, but, as God offereth opportunity, to extend this communion unto all those who in every place call upon the name of the Lord Jesus." (Great applause.) We are not instructed to extend communion to all those who are members of the Free Church, but to all those who, in every place, call upon the name of the Lord Jesus. That is a sentence not only of Gillespie,—it is more,—it is a sentence from the carefully-prepared and solemnly recognised Standards of the Church of Scotland. If you come

down still farther in history, what do you find? I need not go back to a very distant period to find out a time when missionary societies began to be established in our country about the end of last century, when far-seeing, benevolent, and enlightened men, at that time in advance of the Church, took the liberty to join themselves unto missionary associations with many of other communions, for the spread of the gospel. But even those associations were objected to by the Moderates of that day, on precisely the same ground that we are taken to task for trying to aid in spreading the principles of Christian union. It was alleged that such associations would come to overawe the Church Courts; and the most indignant appeals were made against them, on the ground that they were professing to do what should only be done by the Christian Church. But still, looking back to that movement, may we not say, it was of Christ that such men as Dr. Erskine did right in claiming liberty? And we may now find, I have no doubt, as it turned out in the case of missions, that if we had waited until the Church, as such, had begun it, we might have waited long enough—(loud cheers)—for if the missionary movement had not been made and persevered in by individuals, it is impossible to say how long it might have been before we would have had missions. But energetic men took lead, and by and by the Church came down from the pinnacle of her dignity, and began to act in the cause of Christ. (Applause.) Just look again to very remote events. Our missionary Dr. Duff, on the way to his station, crosses to Alexandria, finds the foundation-stone of a church about to be laid, and a minister of the Church of England about to lay it. Well, what does he do? He takes part in the ceremony, and having taken part in the ceremony, he says, "Whatever may be the issue, I felt truly grateful to the God of heaven for the privilege of having been in any degree helpful in forwarding so glorious a cause. This is not the day for Christians to entrench themselves behind every petty stockade in minor points of form and discipline, scowling defiance at each other. If we do not ourselves voluntarily abandon these wretched fastnesses of party and sect, which act as so many embankments to arrest the free flow of the current of Divine love, the Almighty will one day consume them in His sore displeasure: and who can tell how many loiterers, may perish in the conflagration." (Cries of Hear, hear.) Besides this, it is certain that our missionaries both in Bombay and Calcutta hold conferences with the missionaries of other denominations, in regard to the prosecution of common objects. (Hear, hear, from Dr Wilson.) Now, are we, by our decision of to-night, to put an end to all this, or expose Dr. Duff and others to censure for such proceedings? Now, what does the sainted M'Cheyne say to this proceeding, which would have drawn the denunciations of our friend Mr. Gibson as the grossest latitudinarianism? (Cries of Hear, hear.) In Mr. Bonar's narrative of the journey of our deputation to Palestine, we read that, when they reached Jerusalem, they celebrated the Lord's Supper along with a godly minister of the Church of England:—"We had agreed before-hand to meet together this day, and join in the communion of the Lord's Supper. It was therefore with feelings of sacred interest that we saw the dawn of a sacrament Sabbath in Jerusalem. The solemn scenes which we had witnessed during the week,—Calvary, Gethsemane, Bethany, and Bethlehem, were well fitted to attune our hearts to partake of the sacred ordinance. . . . We met in the same upper room where we had met last Sabbath. There were fourteen gathered together,—including two converted Jews and a Christian from Nazareth, who had been brought to know the truth under the American missionaries. It was a time

of refreshing from the presence of the Lord. After the usual morning prayers of the Church of England, Mr. Nicolayson preached on 1 John, i. 3,—‘Truly our fellowship is with the Father, and with his Son Jesus Christ,’ with fervent simplicity. Dr Keith joined with him in administering the broken bread and poured-out wine. In the evening Mr. Bonar preached, &c. Feelings of deepest solemnity filled our hearts while we worshipped in an upper room after such a feast,” &c. *Bonar’s Narrative*, p. 188-9. In reference to the same event, the sainted M’Cheyne says,—“Mr. Nicolayson, the English missionary, acted towards us like a brother. He lodged us in one of the mission-houses upon Mount Zion; and gave us opportunity of preaching and of receiving the Lord’s Supper. It was truly pleasant to eat of that bread, and to drink of that cup, in an upper room in Jerusalem.” What was this, I ask, but the very individual and unauthorised Christian fellowship which is now so much deprecated? But I need not go back on these facts, which I could multiply manifold if I had a mind. What did we see last night in our own hall? We saw two noble men from the Continent of Europe; who addressed us in a way that was refreshing to our souls; but these men were just the representatives of such voluntary confederations of Christians as we are discussing. (Hear, hear.) We welcomed them not the less cheerfully, however, on that account—(cheers)—and, I say, are you going, at the same time, to stultify yourselves by denouncing the proceedings of individual Christians promoting Christian union,—to pronounce a sentence of condemnation upon the soundest of your brethren when they are only labouring with a view to precisely the same object? (Loud cheers.) I am most unwilling in any way to say a harsh thing towards any of our brethren about the movement which has recently taken place on this subject; but I must say that it reminds me exceedingly of nothing but the movement which took place in Scotland at the beginning of the Secession. At the beginning of the Secession in Scotland, an idea was originated amongst those who seceded, that there should be nothing like an acknowledgement of any man or minister connected with the Church of the Establishment; and when Whitfield came to this country to preach the gospel, and would not confine himself to their pulpits, they denounced and repudiated him. It was even supposed impossible that the Spirit of God could work with the men thus denounced. What was likewise the result when the glorious revival of religion took place in connection with this ministry at that time in this country? It was denounced: for it was supposed that under such questionable instrumentality as an Episcopalian, the work of God could not go on, and a day of humiliation was appointed because of that work of God. (Cries of Hear, hear.) This is the danger. In a deeply interesting conversation which I had with Dr. Burns in Canada, who is a man well known and revered in our Assembly, the uppermost idea in his mind was, that the Free Church must not attempt to set bounds to the sovereignty of God—that she must do nothing which seems like drawing a wall around herself, and imagine that she and she alone is a Church of Christ, and that out of her there can be no Christians. (Cheers.) The inference may be evaded, but it must come to this,—either that none are to be found who are Christians out of the Free Church, or you must take the other alternative, and admit that there are many, not of our communion, who have “Christian” written on their characters as clearly as if it were written on their foreheads, and who are truly servants of the Lord Jesus Christ, and who shall be in blessed union with Him and His people in Heaven, and yet you would refuse to hold fellowship with them

on earth (Great cheering.) But not only do you refuse such Christian intercourse yourself, but you would interpose a barrier between all your ministers and members, and what they conceive to be their duty and privilege, whose affection for the Free Church, and whose claims upon its respect are at least as strong as yours,—you would prevent them from going and holding Christian fellowship with men whom I regard as members of Christ's body, of his flesh, and of his bones. I do not say I am very sanguine of, or that I expect great results from, the movement which has taken place. It may not lead to any great ultimate object; but the movement itself is in the right direction. (Applause.) I rejoice we started in that movement. I never will but bless God that I was privileged to be present at the Liverpool meeting; for a more solemn meeting,—a more heart-stirring, refreshing, reviving meeting than that, I never had the privilege of witnessing; and I thank God, that when we see the common enemy approaching on every side, and when we hear the crash of the hedge, which declares the presence of the boar in the vineyard, many who hold common faith and a common object at least, are come together to look one another in the face, and can speak to each other and in concert consider, what may be done with the view of healing our long existing divisions. (Great applause.) Sir, I just conclude as I began, by saying, that I do not ask others to take the same views as I do; but I ask to be allowed to form my own independent judgment, and to act as a free man. I hope there will always be free discussion allowed in our Church. The question is not, Do you agree with us; the question is, Will you not permit us,—will you prohibit us from using our liberty in this matter,—and will you adopt a principle which by and by may lead to expel and excommunicate us from your communion? (Applause.) It is a solemn thing you are called upon to do. The motion of Mr. Gibson is no doubt not very distinct, but if it means anything different from that of Dr. Candlish, it will form a principle which will lead to censure and discipline, the result of which will be, to make Presbyterianism itself indefensible, by making it the means of thwarting the cause of Christ, and destroying that liberty with which Christ has made us free. Mr. Begg resumed his seat amidst great applause.

Mr. M'GILVRAY of Keith seconded the motion of Mr. Gibson. The seconding of the motion was no wish of his; but it had been pressed upon him by one here present, whose praise was in all the Churches, and who he trusted, would give utterance to his sentiments in regard to this matter. Dr. Candlish had this morning alluded to certain individuals whose presence in the Alliance would be unpalatable to him,—who he hoped would soon find that the atmosphere of the Evangelical Alliance was too hot for them,—and who, from finding this, would leave the Alliance, and no longer appear there. He would only say, in reply to that, that whatever might happen in regard to the atmosphere of the place in which the Evangelical Alliance might hold their meetings, he could not see how he could evade stultifying the solemn decision of this Church, by associating in the Alliance with the deposed ministers of Strathbogie. (Hear, hear.) Dr. Candlish had made the statement, that the principles of Mr. Gibson, if carried out, rendered it impossible for any minister of the Church to take part in any societies of a religious nature without obtaining the imprimatur of the Church; and the case of Bible Societies had been especially mentioned. Now, he (Mr. MacGilvray) and his friends had no wish to lay any restraint on individual liberty. But he could conceive of a case in which ministers connected with this Church might abuse their personal

liberty in connection with societies in which the Church would be called upon to interfere. If, for instance, any society should be instituted for the avowed purpose of circulating the Bible,—but suppose that in addition to the Bible, it circulated the Apocrypha,—would they not as a Church be called upon to advert to such conduct. He meant no offence in what he was going to say; but he could not help stating, that on looking at the basis of the Alliance, and finding that many of the great truths of God's Word were deliberately shelved, he was entitled to hold, that, as Christian ministers, they would do well to pause before they connected themselves with it. In regard to the remark that had been made about personal liberty, they surely did not lay claim to licentiousness. There were such things as voluntary restraints which were laid upon themselves by their own free will. As a student at College, one might take a liberty which he could not do as a minister of the Church; but we put ourselves under a voluntary restraint in some things by taking our ordination vows. There is also another and higher restraint under which Christian men are bound to lay themselves, such as that evinced by the great Apostle of the Gentiles when he resolved that it was the duty of a Christian neither to enter the temple of an idol nor to eat flesh, if he gave offence to the consciences of his weaker brethren. I am well aware, moderator, that there are thousands, and tens of thousands, over the land, who look with intense anxiety to the decision which this house may adopt in reference to this subject. I may mention in illustration of this, that a warm friend of the Free Church wrote lately in the following terms:—"I look with intense anxiety on the decision which the Free Church may adopt. I have hitherto, along with my family, attended the Free Church, because I believed that by it the whole truth of God was maintained. In one chapel here the grossest Arminianism is preached; in another Erastianism in its worst form is triumphant; in a third, error equally dangerous is preached. If the Free Church, as a Church, or the leading men of the Free Church can approve of alliances with such parties in Liverpool and Birmingham, am I to follow their example, by recognizing as Christians and as Christian ministers those who hold and preach pernicious heretical doctrines?" Such are the questions which thousands will ask with deep sorrow,—and well would it be for us if we hearkened in these latter days to the solemn warning given by Christ to his disciples,—“Many shall come in my name, crying, Lo, Christ is here, and, Lo, Christ is there; believe it not.” More especially when our lot is cast in those days when the Man of Sin shall regain a brief triumph by the death of the “Two Witnesses!” He would have members to consider the effect which the virtual shelving of certain great truths of God's Word in the basis of the Evangelical Alliance might have upon the mind of the unlettered peasant. Would he not be led to suppose that by their omission they were regarded as unimportant? An allusion had been made by Mr. Begg to the communion of all saints. He must say that he thought that Mr. Begg was hard put to in the selection he made from Gillespie. In the sentiments of Gillespie he cordially concurred; but he would ask, how were they to know all saints? It was all saints by profession, as stated in the Confession of Faith, they were to have communion with. But, as he understood the principles of the Evangelical Alliance, it assumed the personal Christianity of its members. As the communion in the Evangelical Alliance was to be with all saints, on the ground of their personal Christianity, he would like to know how, in the Alliance, they came to know that the members were all saints. This prerogative belongs to God alone. In crossing the English Border, was



the basis of doctrine adopted by the Evangelical Alliance to be the standard which, either as the Free Church, or as ministers of that Church, they would seek to unfurl in the presence of the world? Allusion had been made to the conduct of Knox, Melville, and Calvin; but far different would their conduct have been in this matter; they would have spurned the basis of the Evangelical Alliance altogether. He might enlarge upon the solemn crisis in which they as a Church, and the nations of the world, were placed. It was now about thirty years since the Pope had established the order of the Jesuits, in order that he might be prepared for that night of storms on which he saw his Church was about to enter. When that night of storms had set in, what preparation had we made for it? Was it by omitting the great fundamental doctrine of justification by faith in the imputed righteousness of Christ, and those other great doctrines of the gospel which had been referred to by Mr. Gibson as having been left out of the basis of doctrine by the Evangelical Alliance, and he maintained had been left out,—was it by unfurling such a banner that they hoped to encounter the marshalled hosts of Antichrist? Was it by omitting the doctrine of Christ's Headship over the Nations,—his Headship over the Church,—the doctrine of God's sovereignty, and the guilt of man in consequence of the fall,—and doctrines such as these, that Popery was to be vanquished. (Hear, hear.) If they had nothing but the miserable basis of the Evangelical Alliance with which basis to encounter the foe, they would go down; but if they advanced to the conflict with the truth, the whole truth, they would overcome every obstacle. (Applause.)

Dr. P. MACFARLAN, who was very indistinctly heard throughout,—said that he hoped that this debate would enlighten the minds of their Christian people more fully and more entirely than any of the past proceedings of the Free Church of Scotland, with regard both to the general principles of union for co-operation, and likewise with regard to the principles upon which his brethren and he, as connected with the Evangelical Alliance, had hitherto acted. He was happy to observe, that the manner in which this discussion had hitherto proceeded was not unworthy of the Assembly of this Church. (Hear, hear.) They had seen nothing for years past, since the great event of the Disruption, but what was worthy of Christian men and Christian ministers, standing in the high position which the Free Church occupied and which he trusted she would ever continue to occupy. There had been perfect unbroken harmony until now; but the present discussion, he was grieved to say, it was necessary to call a debate; but he rejoiced at the same time to be able to say, that it was a debate which had been conducted in such a manner,—and he trusted would still continue to be conducted in that manner,—as that none of the speakers could look back with sorrow upon any word they had uttered, or any feeling which they had entertained. He would now proceed to state the proceedings that occurred in reference to Christian union. From the beginning, he understood that the movement had in view opposition to the errors of the Church of Rome. When he was invited, along with others of his brethren, to engage in the union that was contemplated between the Christians of England, Scotland, and Ireland, he entirely contemplated, that by uniting with them, he was co-operating for a great and unspeakably important end, namely, opposing Popery, and promoting the cause of truth. That he had some reason for this supposition, would appear from the terms of the Act of Assembly, under which the Standing Committee on

Popery was appointed to proceed. The act began by referring the different Synods of the Church to the subject of Popery, and the proposed grant to the College of Maynooth; and instructed the Standing Committee on Popery to take the whole subject into immediate, full, and serious consideration, and to adopt such measures as would, with the Divine blessing, be best fitted for maintaining and defending the cause of truth against the opposition of the Man of Sin. The Assembly enforced them, in particular, to direct the attention of ministers of the Church to the duty and necessity of thus carefully studying, and faithfully and frequently expounding to their people, the errors and corruptions of the Church of Rome, and to adopt measures for the students of the Church being thoroughly instructed in the Romish controversy. The Assembly, thinking that the time had come when Evangelical Christians might co-operate for the purpose of offering a decided resistance to Popery, entreated the Committee to take measures for having a conference among the Evangelical denominations throughout the kingdom, with the view of resisting Popish errors, and promoting the cause of truth. Now he thought that it would be seen that the end in view was resistance to the errors of the Church of Rome, and one of the means to be used for that purpose was by erecting Evangelical Churches for the accomplishment of that great and interesting object. He had no doubt that the brethren who attended along with himself at the first meeting held in Glasgow, were convinced that that was particularly the object of their proposed union. At the same time it appeared that at the meeting of the Conference held at Liverpool in October last, the brethren there assembled united together to manifest the unity of the Church upon the great principles held by Evangelical Churches, and from that period of time they appeared to have forgotten the end, in the consideration of the means. But was it surprising, in the circumstances,—supposing the end they had in view to be what he had now mentioned, namely, resistance to Popish errors,—that there should be a disposition on the part of those united together to consider how far they were agreed on great common principles of Christianity, and how far it was possible for them to work together for the accomplishment to which he now referred? What would be more natural than this? They had been told again and again, and they had heard it in opposition to-day, that the propositions in the summary of Christian doctrine drawn up by the Evangelical Alliance, were intended to be held up as a complete summary of the faith of the persons who attended the Alliance. Now, in answer to this, they had only to look to the authorised Report of the Conference at Liverpool, for the purpose of showing that it was never intended as a complete summary of the faith of the individuals there assembled; but, in addition to this, almost every speaker that spoke at the Alliance, in regard to that summary, made the decided intimation that he did not regard it as the standard of his faith, but simply as a declaration upon some points on which they were agreed, with the view of ascertaining whether they could meet together in the Evangelical Alliance, and whether they could accomplish the object they had in view. He would endeavour to show that this was the case, by quoting a passage from the pamphlet from which Mr. Gibson read a variety of quotations to-day. He referred to the speech of Dr. Symington of Paisley,—a well-known minister of the Reformed Presbyterian Church, and a man perhaps as jealous as any individual that could be named in this country to agree to anything that would in the least degree be a depar-

ture from the standard of his faith. [Dr Macfarlan read part of Dr. Symington's speech, to the effect that what was called the basis of union of the Liverpool Conference, was never contemplated by the members of the Conference as a declaration of their standard of faith.] If it were necessary, he could quote many other passages, for the purpose of showing, that not one of the numerous individuals who composed that great Assembly considered that they declared, in agreeing to the summary of Christian doctrine, that it expressed the whole of their faith, and looked upon it in the light of a Confession of Faith. Now, Mr. Gibson said with reference to this summary, that it was well known by the world that some of the men present at that Conference, and who agreed with this summary, entertained the most erroneous notions on the most fundamental parts of Christian doctrine. He went so far as to affirm that one man denied the inspiration of the sacred Scriptures, and that another was Pelagian in his views, and that others entertained opinions that were most deadly, and opposed to Christianity. Now he (Dr. Macfarlan) would only say, that these were heavy charges which Mr. Gibson had brought, and that he ought to be well able to substantiate them before he made them in this public Assembly. (Hear, hear.) He would only say, that when he looked upon this summary of Christian doctrine, he would challenge any man in this House to say to him whether he regarded this summary as incorrect. (Hear.) It was defective and came short of the sentiments which they entertained, and that he would most cheerfully admit; but he would ask any one to lay his hand upon any one proposition in that summary, and to say whether or not that proposition was erroneous. He would challenge any one to do so. He had looked at the summary; and he considered it to be exceedingly defective, and would never for one moment make it the standard of his faith,—he would never exhibit it as the whole of his faith and belief; but, at the same time, he could not lay his hand upon one proposition that expressed what was incorrect. Supposing the object of the Conference to be to unite Christians together in resisting the errors of the Church of Rome,—supposing that to be the object, he could not help thinking that it would have been wiser had they not laid down these articles. They saw the consequence of setting down these articles, in the jealousy to which they had given rise,—the wholesome jealousy, as he must call it—for he delighted to see the jealousy which the people of Scotland had shown in regard to the matter of Christian faith. If, instead of doing this, the members had met as Missionary Societies met, or Religious and Tract Societies met, declaring that the particular end they had in view was to manifest unity one with another, or for the purpose of opposing error, and promoting the cause of truth,—if they simply met together, and prayed together, and acted together, for the accomplishment of one great common object,—then he should say, that perhaps they would have acted on the wisest plan. This was the opinion he entertained on this point. In order to show that the union that was contemplated by the brethren that met in conference at Liverpool was simply a union of co-operation, and not of amalgamation, he would only in addition to what he had already said, refer to the very title which the brethren propose to give to that union, when formed in the month of August. It is to be called the Evangelical Alliance. Now, what was an alliance? They heard of alliances between different countries,—they heard of an alliance between France and England. This did not mean a union between these countries. Now, the Evangelical Alli-

ance was to be an alliance between men who held each their own separate principles and their own separate truths,—between men who belonged to different evangelical Churches, having different views on certain points of Christianity, but who had common principles and a common object in view, which object he supposed to be resistance to Popery; and would any man tell him that it was not the bounden duty of Christians to unite together, if they could conscientiously do so, for the accomplishment of an object such as this, if, by allying with one another, and without sacrificing or compromising one iota of the truth which they respectively held, they could promote their common object? He did not wish to say one word that would even seem to throw the slightest suspicion upon the motives and views of their friends who were in favour of the motion of Mr. Gibson. He believed that they were thoroughly persuaded in their minds that their views were right; and being perfectly satisfied with it, he gave them all credit for unanimity; but while he said this, he must also distinctly say, that he would not stand in the position they now occupied in opposing the great and interesting object of the union of Christians, for the end they had in view. (Hear, hear.) Dr. Candlish, in the early part of the day, had said that it was possible that the Evangelical Alliance might be broken to pieces,—that it was possible that it might be cast to the four winds of heaven,—that it was possible that it might fail in its object; and if it did fail in the accomplishment of its object, it would be just because it was more concerned about the means than about the end,—just because they had not engaged directly, immediately, and energetically, in opposing the Man of Sin,—just because they took for their object the uniting of Christians, and making manifest the union of Christians; but whether it was broken up or no, of one thing he was certain, that such an endeavour to promote this great object was acceptable to God, and to the Lord Jesus Christ. He had little more to say with regard to this subject; but he would not allow an observation that had been made by Mr. Gibson to pass, in regard to his distinguished—he was proud to call him his distinguished—friend, Dr. Merle D'Aubigné, without taking notice of the remark he made in respect to him, Mr. Gibson alluded to the letter that was addressed by Dr. D'Aubigné, before leaving this country, to the Bishop of Chester; and he adverted to his recommendation to the Bishop to apply to the Government to take certain measures with the view of reforming the Church of England; and upon that Mr. Gibson founded the extraordinary assertion or intimation, that Dr. Merle D'Aubigné was entirely Erastian in his views. (“No, no,” from Mr. Gibson.) Mr. Gibson did not say so in so many words, but it was perfectly evident he used words that led to that view; and, therefore he had to remind the Assembly that, in the letter referred to, Dr. Merle D'Aubigné was speaking to a man who held that it was right that the sovereign should interfere,—to a man who was Bishop of a Church which was under the authority of the civil power; and he suggested to him how, in the peculiar circumstances, he, as a Bishop of that Church, would accomplish certain good ends of great importance,—the reform of the Church of England. Were they to infer from this, that Dr. D'Aubigné held opinions that were diametrically opposed to theirs. Were they to infer from this that he was Erastian in his views, after the admirable statement that he made last year to the Assembly, and which enabled them to regard him as one of thousands? (Applause.) He thought it right, in the absence of that distinguished and eminent

man, to take the opportunity of removing that accusation, and of saying distinctly, that he wondered how it could have been made in the presence of their foreign friends (alluding to Count. St. George, Professor La Harpe, and Dr. Capadose). Having said this much, he would sit down by expressing his sorrow if he had expressed himself warmly, even in this part of his observations; for he wished that this discussion should be conducted in the same spirit and in the same language with which it had been hitherto conducted; and if that was done, for his part he would rejoice tenfold more than if they had been able at the morning's conference to have the prospect of a debate avoided, and had prevented a division in this Assembly. (Applause.)

Mr. GIBSON said, that he had to explain, in one word, what he did say regarding Dr. Merle D'Aubigné. He did not charge Dr. D'Aubigné with Erastianism. What he said was, that in writing to the Bishop of Chester an important public letter, as to the best means of reforming the constitution of the Church of England, instead of appealing to the Word of God, he pointed out what had been done at Geneva, an Erastian Church (although he did not use the word Erastian when he formerly addressed the house), in appointing a lay and ecclesiastical Committee to manage its affairs, and recommended the same thing to be done for the Church of England, in order to give themselves self-government. Now, any inference which the members of Assembly chose to draw from that fact he was willing to leave to themselves.

Mr. BONAR of Larbert said, that he felt himself in a rather peculiar position; and yet one in which he believed he was sympathised with by a considerable number of the members of this house. He went along with very many of the sentiments that were in the motion of Mr. Gibson, and with some of the sentiments of Mr. Gibson's speech; and yet he would give his support most cordially to the motion made by Dr. Candlish. He felt, on the other hand, that he could concur in almost every word that Dr. Candlish had said; and he did not feel that he was doing any violence to that concurrence when he concurred also in very much of what had been said on the other side. In fact this was a peculiar kind of question. It seemed to depend very much on the point in which they looked at it; and he thought that the lines ran rather parallel than crossing each other. Mr. Bonar then went on to state in what respects he differed from the Evangelical Alliance, and said that he thought that it would be unspeakably better if less of "Alliance" had been spoken of and gone into,—if there had been less of an actual formation of a thing directly contemplating union as an end,—if there had been simply a meeting of Christian men to guard against great evils,—and if these Christian men had been led to meet together, just as they felt themselves summoned by the union felt in their hearts. He objected to a doctrinal basis in such an Alliance. If a company of men met in a ship, though they differed in many points, surely there was nothing against good men so meeting together, engaging in conversation and prayer; but if, preliminary to any such exercises, they were to enter into an "alliance," and to set down in formal words certain things which were to be the basis of all future intercourse, he would feel that he was placed in entirely altered circumstances, more especially if, after being called to bear a part in the testimony which God had permitted the Church to raise to the Headship of Christ, the very thing which was left out of the basis on which future

conversation and prayer was to be engaged in was to be the very truth which God had specially permitted and called upon the Church to bear witness to. Now such, he thought, was the case in reference to the Evangelical Alliance, Even supposing these difficulties in respect to "alliance" had been got over, and that some more satisfactory basis had been formed; still he would feel a very great difficulty about the presence of some with whom he did not think it right to enter into a "yoke of fellowship." If these individuals had thrust themselves into the company, he would not feel so peculiarly in the case. He would not be put out of any room by the entrance of those whom he did not think it desirable or suitable to be there; but he felt his position would be entirely altered if he set his hand to invite such persons—(hear, hear)—and that was the thing that troubled him in reference to the Evangelical Alliance. Farther, God was turning the attention of people to the right government of the Church; and he seemed to be opening up prospects, in this respect of great things being done; but he felt, on reading the papers of the Evangelical Alliance, and the speeches and correspondence in connection with its proceedings, that the tendency of them was to put these Church principles somewhat in abeyance. Notwithstanding this, he thought they could not go into the motion of Mr. Gibson, because it implied a condemnation of the brethren who had joined the Alliance which he (Mr. Bonar) did not wish the Church to give. He wished, agreeably to the sentence of the Commission, "that the Church should neither condemn nor approve." He wished the Church relieved from the responsibility entirely, and that responsibility put on those who chose to join the Alliance. There he thought the thing should be left; and therefore he hoped that Dr. Candlish's motion would be agreed to. (Mr. Bonar's speech, of which the above is but an outline, was listened to throughout with the greatest attention, and elicited repeated marks of concurrence and approval from all parts of the house.)

Mr. GRAY of Perth said,—He had never attended any of the meetings of the Evangelical Alliance in England; but he had been present at one in Glasgow, though not as a member. He might therefore say, coupling this with the circumstance, that during a considerable period of last year he had been in another part of the world, he had some advantages for considering the merits of this question; and it would not be imputed to him that he had been led away by any thing which had occurred at the meeting in Liverpool itself. He believed that there was a unity among the people of God wherever they were, in whatever church. Wherever the people of God were, he believed that there must be unity among the people of God, though there might be denominational differences, whether they were called Episcopalians, Methodists, Baptists, Independents, Presbyterians; and that might even include other sects. He stated, that there was this real unity; and he believed that it was unity which it was most important to exhibit. He conceived it was most important for the advancement of religion, and important to the cause of the Lord Jesus Christ throughout the world, that there were ways,—reasonable and Scriptural ways; and, at the same time, the duty of Christians, to make that unity manifest to the world. Considering apart from other objects, that it was pressed upon them to promote unity in the faith, he conceived that when the object had been tried by Christians of different denominations, that they had a most important object in view. He thought it was of great importance, viz., the exhibiting to the world of the real unity that exists among the people of God. There was a real unity between

John Newton and Thomas Scott in England, and between Love and Balfour in Scotland; there was a real unity between Whitfield in England and Ralph Erskine in Scotland. And there is a real union between Merle D'Aubigné of Geneva and Ralph Wardlaw of Glasgow; between Bickersteth of England and Frederick Monod of Paris and Marseilles. (Applause). He said there was a real unity among these men; but the world, in consequence of its own divisions, was in great danger of not perceiving it. He said that it was most important that this union should be exhibited in its scriptural sense. It was one of the most important subjects that could be brought before the house; for surely it was of some moment that those who feared the Lord should speak one to another, and that they should together call on his name. Was that nothing? His friend Dr. Duncan beside him said that it was something, and a great deal indeed. He believed it was one of the most important ways of promoting that ultimate uniformity which was so desirable, and which their dear friends had so much at heart; and to attain this deeply important object, they should endeavour to bring the people of God of different denominations together. But he beseeched the house to notice this,—that if such a meeting of Christians of different denominations be desirable, there must be an implied basis of union in the meeting; and it was necessary, at least, that in some things they agree before they can assemble together. They must remember that it is not a miscellaneous meeting of any parties, but it is a meeting of those who fear the Lord. And he did say that the Methodists, and Episcopalians, and Independents, and Presbyterians who feared the Lord should speak often one with another. They should not merely speak with each other when they met on the deck of a steamer, as his friend Mr. Bonar would do—(a laugh); but when, in the providence of God, they met, it was their duty to come together in the faith, and take counsel with each other, otherwise they would not fulfil the Christian duty which was imposed on them. But suppose you get them together,—suppose you get together the evangelical Episcopalian, Baptist, Methodist, and Presbyterian,—suppose these were assembled, he begged the House to notice that some of the strongest objections which had been urged by Mr. Gibson would apply to that meeting. (Hear, hear.) If you could assemble the real disciples of the Lord Jesus,—those who partake of his Spirit, and are members of his body,—if you could assemble them together in one place,—the meeting would be liable to the very kind of ridicule that had been cast on the Liverpool Conference. You would be able to say of such a meeting, that they did not all entertain the same views of the doctrine of the atonement, or, it might be, on twenty other points. Though they were merely met to prepare a religious tract, they would, adopting Mr. Gibson's views, not be able to agree upon it. The same objection would apply to the meetings of real Christians throughout the world. You must not question them about the doctrine of the atonement, about original sin, about the imputation of sin, about faith, and upon many other points, upon which it was easy to see that differences would exist among them; but for all that, the members of such a meeting would be the disciples of the Lord Jesus, and that there was a bond of union there, whether you can get at it or not. (Hear, hear.) His friend Mr. M'Gilvray had said, that all the saints are bound in fellowship together; and what evidence was there that all were saints? How were they to be known. His friend was as much bound to know them as he was, it was the Confession of Faith that said the saints by

profession were to have fellowship with each other. (Hear.) And the Confession of Faith, that there might be no difficulty,—and he begged to call Mr M'Gilvray's attention to this,—told them who the Saints were,—they were “all who called on the name of Christ.” Now, with all deference, he conceived that this was very different from some of the principles held by Mr. Gibson. Since he (Mr. Gray) came home he had been turning his mind to the subject, and trying to understand the practical points of the controversy; but their friends on the opposite side who conceived that some members of the Free Church were failing in their duty, must not suppose that the subject was new to them. He had been familiar with it for twenty years. He had thought of its difficulties for all that time; and their friends had not brought before them, nor had they been able to present in any light that which they had not seen any before. He had been endeavouring, however, to make himself acquainted with the arguments which their friends had been urging, and which had seemed to them so strong as to warrant the resolute position which they had taken up in the Church on this question. Now, having looked to those arguments, he was bound to come to the conclusion that the views entertained and urged by Mr. Gibson were not the views of their Standards, as expressed in their Confession of Faith. Mr. Gibson says, he will recognise no man to be a Christian who does not agree in the whole of the Confession of Faith: nay, he would that Mr. Gibson would recognise no man as a Christian who is not a Presbyterian. (Hear, hear, “No, no.”) He was bound to believe this; and would allow Mr. Gibson to speak for himself. In the seventh page of the pamphlet published by Mr. Gibson, there was the following passage:—“I can recognise no statement of principles on which I am to hold any man a Christian man, but the statement of the whole truth of God. I judge no man. To his own Master he standeth or falleth. I will not say he is not a Christian because he does not hold all that I hold; but if you ask *me* to say what are the principles upon which I can hold him a Christian and act with him, I must lay down the whole principles of the Word of God. I know none I can leave out, and will not take upon me the responsibility of leaving out any one whatever. I cannot tamper with the truth of God. I many co-operate with him; but if he ask me to state the principles on which I will do so, I must say they are the whole truth of God, and, as a minister of the Free Church, and will find them in our Standards.” Now, he conceived that this was just as distinct a declaration as could be made, that their friend Mr. Gibson will not deny the Christianity of others; but he will not recognise the Christianity of others who in the least degree differ from the Standards. Mr. Gibson further says, that “we hold Church form to be a Scripture doctrine binding the conscience, and no Free Church Presbyterian is at liberty to regard it otherwise.” Now, couple this with the statement which he read before, that Mr. Gibson will recognise no man as a Christian who does not stand by our Standards. Why, he here plainly applies the divine right of Presbyterianism as one of the doctrines which must be held by a man to entitle him to have his Christianity recognised by Mr. Gibson. (Hear, hear, and cries of “No, no.”) This was as plain as that the lights were now shining over their heads, or that the sun shone to-day (“No, no.”) He asserted it again. Mr. Gibson declared, as plainly as it could be stated in words, that he will not deny the Christianity of other men, but at the same time, he will recognise the Christianity of none but those who hold our Standards. Now, he gathered from this, that according to Mr. Gibson, we can-



not admit any other man who is not a Free Church Presbyterian. (Hear, hear.) They could not admit him to their pulpits, and the effect of it would be, that by another form we are to have the Act of 1799, in another form, in full existence in the Free Church of Scotland. He conceived they were in great danger of coming to a result like this; and properly to understand their position he believed it to be of much moment that they should look to the various elements of this controversy,—that they should go down to the basis, to the foundation of the pyramid of his friend Mr. Gibson's theory, and see what are the principles which he has there enumerated, which give their character to the whole erection, and must have their effect when they come to be carried out to their practical end in all the proceedings of the Church. How then were they to recognise the Christianity of every man; and when he alluded to this, he did not speak of an infallible recognition,—they did not recognise the infallibility of their own acknowledged brethren and communicants. We only go upon grounds which leads us to believe that they are pure in the Spirit, and children of God. But we cannot go further than this until the time shall come when we shall no longer see through a glass darkly, but when we shall see face to face; and when that which is perfect is come, then that which is in part shall be done away. He had, in his simplicity, thought that it would have been of advantage if at the Liverpool Conference, they had adopted a somewhat different basis of union, if that was the proper word. He had thought that if, instead of selecting a set of principles, even though they were definitely stated, and were to be understood in the evangelical sense,—he had thought that it would have been preferable if the Liverpool Conference had adopted the plan of giving a few marks and evidences of vital godliness, and had said,—We want the people of God to come together, we cannot bring them, but let all come who love the Lord Jesus in sincerity and in truth; and though we do not regard denominational differences, let all come who agree in the efficacy of the blood which cleanseth from all sin, and in the influence of his Holy Spirit which gives spiritual life to their souls; he would add, too, a disposition to receive all the truths which God's Word has revealed,—not an entire agreement as to these, but a disposition to bow to God's authority, to submit to the teaching of the Word and Spirit, and to receive the whole doctrine as it may be in the Providence of God imparted to their minds. It had occurred to him, therefore, that if it had been put in this form, even though it might come out of the Confession of Faith itself; but had it been put in this form, it would have lessened the objections to the Liverpool Conference, if these marks and evidences had been simply adopted. Now, he entreated their friends to consider what were the principles of the opposition which they had raised in our Church to the proceedings of the Liverpool Conference. What were they? He respected Mr. Gibson for his character and talents,—he knew him to be possessed of knowledge, energy, and high acquirement,—he knew he was able to follow out his principles to their full conclusion; and it would be admitted, certainly, that he had done them no injustice when he had brought them the length of this Assembly—(hear, and a laugh) but he asked him, if his principles were that he would not recognise the Christianity which was not Presbyterian,—if he will not recognise the Christianity which does not hold every article in the Westminster Confession of Faith. These were Mr. Gibson's principles, as he understood them; and let the house observe what was

their effect and meaning, Why, he would not recognise the Christianity of John Newton ; he would not recognise the Christianity of James Hervey, of Thomas Scott, of Richard Cecil, of Edward Bickersteth ; nor would he recognise the Christianity of many eminent godly men of the present day. He will not deny that they may be Christians, but he will not recognise them as Christians. (" Oh, oh !" from Mr. Gibson.) Why, Mr. Gibson says, in plain terms, that he will recognise the Christianity of no man who does not go along with him in adhering to the Standards of our Church. [Mr. Gibson—" Will Mr Gray point out the page ?"] It is the seventh page, and I will read it again. [Mr. Gray accordingly repeated the passage, as given above.] After this, then, could it be denied that, according to Mr. Gibson's principles he would recognise the principles of no man who did not hold the *jus divinum* of Presbytery. They would observe, that Mr. Gibson, after affirming his principles, comes back again and says,— " I may co-operate with him ; but if he ask me to state the principles on which I do so, I must say that they are the whole truth of God and as a minister of the Free Church you will find them in our Standards." Could anything be plainer than this ? Now, observe the effect of it. Had Mr. Simeon of Cambridge, the eminent divine who came to Scotland at the end of last century, and whose ministrations were highly blessed in various parts of the country at the time,—had that good man, against whom the Act of 1799 was hurled by the old Assembly, in order that they might arrest his successful labours,—were that eminent man now to arise, he would not be admitted into the pulpits of the Free Church of Scotland. Nor would any other man, however eminent he might be for the grace of God showing itself in the fair fruits of the Spirit of God following his labours,—such a man, on the principles of Mr. Gibson, could not be admitted to the pulpits of the Free Church of Scotland. (Hear, hear.) In saying this,—in putting this case, he was doing no injustice to the sentiments of his reverend friend. He would regret much if he did so. He would regret much if he put upon them a construction which they did not bear. But he thought the house would agree with him in thinking that they did bear that construction. The house would see the course to which it would be committed if these principles were too hastily adopted and carried out ; and he implored them to be warned in time. (Hear, hear.) Oh that their friends would themselves well consider this matter, and see the difficulties into which this approval of their principles would land them and the Church. It was somewhat remarkable that he was able to bring forward the Confession of Faith itself as the ground of his argument against the principles which their friends had been pressing on the Assembly to adopt. He could not reconcile this pamphlet, published by Mr. Gibson, much as he was disposed to respect it as the work of an able man,—he could not, he said, reconcile the principles contained in that pamphlet with the articles in the Confession regarding the visible Church. What did the Confession say ? The words were,— " The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion." Now, does any man intend to say to him that, by the " true religion" here stated, they must understand only the system of doctrine which, under the Providence of God, the Free Church of Scotland had been led to adopt, as embracing all the principles which constitute the truth ; and that the true religion

consists of none other. If that was the meaning of it, then what was the meaning of another important chapter in the Confession of Faith, to which he would call the attention of the house. The fifth chapter said—"The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall always be a Church on earth to worship God according to his will." How, then, were they to draw the line in a way that would be consistent with the Standards of the Church? These Standards plainly told them that there was a line. They tell us that Churches are diverse in respect to holding the truth; they tell us, that "this Catholic Church hath been sometimes more, sometimes less visible; and particular Churches which are members thereof are more or less pure according as the doctrine of the Gospel is taught and embraced." Therefore they were bound to draw the line which separated Presbyterianism from the rest of the world; but at the same time, what was stated in another passage of the Confession of Faith? It said, that "Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their natural edification; and they were also told—"which communion, as God offereth the opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." Now, he contended that they held communion with John Wesley in England; they held communion with the Wesleyans on this article still. The Free Church went without scruple, in the days of her trial, to the Wesleyan Methodists in England. He did not know but Mr. Gibson's own church had been partly built with their money—"No, no," from Mr. Gibson)—and in reference to the Wesleyans, were they (the Free Church) prepared to join them out of doors only, and raise within the cry of "send back the money." (Laughter and applause.) Mr. M'Gilvray (continued Mr. Gray) said to us that he is not prepared to go into a meeting where he shall be required to associate with the deposed ministers of Strathbogie. Neither, Sir, am I prepared to associate with them; and were they to come into a meeting of which I was a member, that moment should I leave the room,—when they entered any association to which I might belong, their entrance should be the signal to me to erase my name. This is the light in which I regard them; but while I do so, I do not hold that the whole Establishment is to be deposed. (Hear, hear.) I hold that when these Strathbogie men were deposed, that there was then done a scriptural binding deed. I hold, Sir, that on the memorable day, when we passed that sentence, that what was bound on earth was bound in heaven; and I believe that nothing that has since passed before any earthly tribunal has released the sentence under which these men laid by the visible Church of Christ. But while I hold this, I do not hold that the whole Establishment has been deposed; and while it will be admitted that I am not indisposed to take a strong enough view of a case, I have to state that I do not hold that no member of the Church of Scotland established is incapable of being a member of the Church of Christ. I do not hold the doctrine, that members of the Established Church cannot be Christians. (Applause and some disapprobation.) I publicly disclaimed this six months ago, and I disclaim it now in the face of this Assembly. I hold that as a Church the Establishment has committed a great and heavy sin against the headship of the Lord Jesus; I hold that sin lies upon them still; and I will never fail to testify against them. But I cannot adopt any testimony

which says, that the Lord has no disciples amongst the members of the Establishment. I believe that it is not in a position favourable to the growth of the Holy Spirit. I believe, as a Church, they have done enough to provoke God to take away his Holy Spirit from them; but beyond this, Sir, I dare not go. (Hear, hear.) I would now, Sir, say briefly, that in looking to Mr. Gibson's motion, we must view it in connection with the overture on this subject from the Presbytery of Glasgow. The motion itself is ingeniously worded; but what does this overture say? It is as follows:—"Whereas the Lord Jesus Christ brings his people to the enjoyment of salvation 'through sanctification of the Spirit, and belief of the truth,' thereby edifying them in love; and for the carrying on of this work has instituted his own ordinances, and 'has given some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:' 'And whereas, in endeavouring to promote this object, we have no scriptural warrant for expecting a blessing, but may rather meet with disappointment and rebuke, if we adopt courses which go to discredit that truth, through which the Father sanctifies his people, and which interfere with the organization appointed by Him who is the Head of his Body,—the Church: And whereas an attempt, with which the Free Church seems to be in some degree connected, is at present in the course of being made to promote Christian union on a very extensive scale, but upon principles which greatly compromise the truth, and which contravene the rules of Christ's house." It then overtures the Assembly to withhold their countenance "from any scheme for promoting union which would compromise our principles." Now, Sir, I do not hold that these principles compromise the truth, or contravene the rules of Christ's house. My friend Mr. Gibson speaks strongly; but still he did not bring forward those proofs from the Word of God in which the view he stated was actually exhibited. I never heard this portion of his proof advanced. He objects to the basis of union of the Liverpool conference; but unless it was to be a meeting of all and sundry, there must be at the same time some rule in order to make the meeting a select one. It is impossible for men to pray together without a bond of union. It may not be a written bond; but it must exist. The unwritten bond must exist before they who do truly fear the Lord can come together, if they be of different doctrinal denominations. Now the motion of Mr. Gibson in effect carries out that overture which I read; and the reason why Mr. Gibson will not take Dr. Candlish's motion is, just because his own is founded upon, and is a proper carrying out of, the overture of the Presbytery of Glasgow. (Hear, hear.) The motion of Dr. Candlish will not suit the overture of the Glasgow Presbytery. (Applause.) It is not intended for it. And the overture from Glasgow must be held to be the real motion of Mr. Gibson. (Hear, hear, and "No," from Mr. Gibson.) Unless, therefore, you mean to put those brethren who attended the Liverpool Conference in the position of men who have done that which the Church has condemned, you will not adopt the motion which was submitted to you by Mr. Gibson. It is, Sir, a thing which fills me with the deepest sadness and anxiety, to find a controversy of this kind arising in the Free Church of Scotland, within the short period of three years from the time when she threw off the trammels that bound her. It brings me to think of the early days of some of our dissenting brethren; and I would beseech our friends to remember how soon the unhappy spirit of division entered in amongst the first Seceders. I beseech them to remember how soon and how sadly they were riven asunder. Surely we

must admit that, when this was done, it was the work of the enemy of all good. Oh, Sir, it is surely not to be so with us ! Surely the Lord will give us grace to provide the means, by using which, such a calamitous issue may be prevented. Surely the great enemy—the sower of discord—is not to have his will upon this Church ? I attach blame to no one, Sir ; but I see, if this goes on, there is to be discord in our blessed Free Church of Scotland. We may yet stay it. Oh may the Lord direct his servants,—may He be pleased to enable us to pronounce such a deliverance as will put an end to these controversies. That happy conclusion, I think, will be attained by the adoption of Dr. Candlish's motion, which I hope may prevail. That motion, seeks only that the Assembly, holding itself uncommitted, shall leave its individual members on this matter, to follow the light of their own consciences. (Applause.)

Dr. DUNCAN said, that while he did not find himself in a capacity to vote for either of the motions, he could nevertheless accede to that of Dr. Candlish, did it stand alone, he could also accede to that of Mr. Gibson did it stand alone. He could accede to either of the motions *per se* ; but, when he came to pit the one against the other, he felt himself perfectly nonplussed. (Hear, and a laugh.) In regard to the evangelical Alliance there were certain principles propounded on both sides ; but he did think that there was, at the same time, a perfect agreement on the great principles of Christian union. He felt bound, however, to say, that there appeared to him to be a significance in what Mr. Gibson had stated on the subject ; and, on the other hand, as the man, to whose judgement he was in the habit of deferring, did not admit what was advanced by Mr. Gibson, in regard to the Alliance, and asserted that it meant nothing of the kind, he was completely at a loss what to think in reference to this matter. (Hear.) Even were the Evangelical Alliance what Dr. Candlish had represented it, he would feel a difficulty in giving in to his motion ; but for the life of him, he ( Dr. D.) could not make out what that Alliance was. Mr. Gibson made it one thing, and its own members made it another, ( A laugh.) He could not therefore find out the facts to apply to them. While he considered the Church as the appointed way for the promotion of union, he would not say that the duty of aiming at union, was only to be restricted to the Church in its corporate capacity. He could have no sympathy with the doctrine that no man was to be recognised as a Christian who did not believe in the same articles of faith with himself. He rejoiced in being a member of a Free Church, but he rejoiced still more in being a member of the Catholic Church of the Lord Jesus Christ. He would certainly pause before he would say that he did not belong to the Church of Athanasius, of Augustine, and Cyprian, although he could not coincide with all the views and doctrines of these Fathers of the Church. He had had sweet fellowship and communion privately with many brethren of other Churches whose doctrines in many respects he considered erroneous ; but he had lost no opportunity of maintaining his own testimony. He specially alluded to brethren of the Lutheran communion, whose Christianity he had not failed to recognise, although he found that their orthodoxy was dead enough. He had met many men who appeared to him to be in error, but who nevertheless seemed to love the Lord Jesus Christ with an intensity that he should have liked to have warmed himself at the same fire. ( A laugh.) He had drawn up two resolutions, which would indicate the views which he held on this subject ; and if they met the approval of the Assembly, he had no objection to propose them as a motion :—

“I. That it is the will of our Lord Jesus Christ that his body, the Church,

but that all should, with one heart and one mind, glorify God, and strive together for the faith of the gospel: That, nevertheless, there exist at present lamentable divisions among the professed disciples of the Saviour, which it is the duty of all to deplore, and while earnestly supplicating Him who alone builds up Jerusalem, and gathereth together the dispersed of Israel, to aim to remove, and of none more than this church, which the Lord has blessed with Standards so scriptural and catholic, and thus fitted to contribute to the desired end.

"2. That every Christian man, as a member of Christ's body, the Church, has a deep concern in this union, and not only has the liberty, but lies under an obligation in duty to aim at its attainment in the way of fervent prayer for light and love, mutual conference, searching out points of agreement, discussion of differences conducted in the spirit of the gospel, and all other means competent in a strictly individual capacity, but carefully avoiding whatever might seem to encroach upon the peculiar position of privilege and duty which the Lord hath assigned to the Church; in particular, the formation of any organised institution, either explicitly or virtually based upon articles of faith."

Mr. SMITH of Dumbarton acquiesced in the view taken by Dr. Duncan. While he considered that nothing should be done to censure those who attended the Evangelical Alliance, he was of opinion that the Assembly should do something to show that they would not go along with that Alliance.

Dr. CUNNINGHAM said, at that late hour, he would only recal the attention of the house to what seemed to him to be the real practical question before them. It appeared to him that the motions which lay on the table did not involve any important matters of principle; and it was pleasing to find that as regarded the great principle of the Church aiming at union, there was no material difference of opinion. He was also happy to find that they were all of one mind on this important point, that until the Churches of Christ were at one as to truth of the gospel, little could be done towards the attainment of the Christian union. They were also of one mind that the doctrines maintained in the standards of the Church were true. They were also of one mind on this important practical question, that they were imperatively called on to maintain, and to follow out, notwithstanding the existence of the Evangelical Alliance, the public testimony of the Establishment which they had been constrained to abandon. It seemed to him that these points really exhausted all the Scriptural principles involved in this question. He was sure that it must have struck every one who had listened to the discussion, as curious, that while Mr. Gibson had talked a good deal about God's Word, he had never attempted to give a single statement from that Word which sanctioned the propositions which he had laid down. There were only two ways by which Mr. Gibson and his friends could reach the practical conclusion they wished to draw. The first way was that of laying down the position, that it was unlawful, on scriptural grounds, for individuals, differing on some points of Christian doctrine, to take any steps whatever bearing in any way on the attainment of union. In support of this position not a single passage of Scripture had been adduced. The second way in which the practical conclusion in question had been attempted to be reached, was by clothing unwarrantably and erroneously the Alliance with the character of a Church, ascribing to it the function of a Church, and then trying it by rule applicable only to a Church. This, he conceived, was the true answer to all the objections which had been made, grounded on the defectiveness of the summary of doctrines or basis of union adopted by the

Evangelical Alliance. He regretted that the Assembly should be called to pronounce on such a question as that now before it, but this responsibility must rest on those who had brought this question here. After reminding the Assembly of the division which followed the first secession in Scotland, he referred to what he considered the still more analogous and striking case of the Resolutioners and Protesters, which led to the breaking up of the Church of Scotland before the Revolution, as warnings to the Free Church in her present circumstances. (Applause.)

After a few words from Mr. MATHIESON, Kilmuir,

Dr. GORDON said, he would just say, that if they came to a vote, which he feared was unavoidable, he would clearly and fully acquiesce in the motion of Dr. Candlish. He admitted that there were many things which were stated on the other side by Mr. Gibson, which would have carried great weight in his mind, if he did not see that there ran through the most of his argument what appeared to him to be at least a tacit assumption of what ought not to be assumed. He meant, for example, that in arguing against the Evangelical Alliance, he argued against it as he would have done if it had assumed the character which it repudiated,—if it assumed to itself to be the only way by which Christian union could be promoted and attained. When a disclaimer was put in on the part of those friends who have joined the Evangelical Alliance, that no such thing was designed,—that no such thing appears in its own authentic documents; nay, when they themselves solemnly, individually and collectively declared that such was not their intention, then all the argument against it, founded on the assumption that it was setting up itself to accomplish, by its own means, what belonged to the Church to do, of course went for nothing. He admitted, with his friend (Mr. Gibson), that the Church ought to aim at Christian Union,—that it was the special duty of the Church to aim constantly, earnestly and vigorously at that; but he could not acquiesce in what lay at the foundation of all the arguments on the other side, that it was exclusively by the movement of the Church itself, that any attempt should be made to bring together the people of God into visible union. He believed that it was the duty incumbent on every Christian man to strive for that, as God gave him opportunity. And then a good deal of the argument proceeded apparently on the supposition that the friends of the Alliance were wishing to have the approbation of the Assembly. They did not ask for that. They asked merely for permission to meet their friends for deliberation how far they might aim at some Christian object or other, just as Christian Societies and Bible Societies, had met hitherto; the members of these societies know that differences of opinion existed, among them; as the members of the Evangelical Alliance knew that differences existed, after putting down their written basis of doctrine on which they were agreed. He must say, that to represent the friends of the Evangelical Alliance as asking the sanction of the Assembly to what they have done, was a representation that ought not to have been made. They asked simply that you would not fetter them, in the exercise of their Christian liberty, from uniting with men whom they believed to be men of God, for the purpose of endeavouring to promote those Christian objects with Christian men ought to endeavour to promote. If he thought it possible that Mr. Gibson's motion would be carried, he would feel, as it were, laid under a prohibition from doing what he might regard as his duty as a Christian minister whenever an opportunity offered itself; and he would feel that the finding of this Assembly, by adopting Mr. Gibson's motions, would be a contravention of the Standards of the Church themselves; for a glorious portion of the Standards of the Church, as had been referred to

this evening, was, that the communion of saints should be sought after and maintained, as the providence of God afforded opportunities for the doing so among all in every place who called upon the name of the Lord Jesus. That was the extensive and broad recognition of Christian character among men who belonged to different communions, which he for one could not give up. If he was forced to relinquish that position,—if he was forced to give his consent to that, he must feel, that he was driven to betray that very portion of their Standards to which he had solemnly put his name. On these grounds he would simply say, that he cordially and entirely concurred in the motion of Dr. Candlish. (Loud applause.)

Mr. FOX MAULE, M. P., said, I feel that this important discussion should not be permitted entirely to close without some expression of opinion on it from one at least of the lay members of this Court. This question has hitherto been discussed by those who are infinitely more fit to discuss it on scriptural grounds; and I have listened as I have felt it to be my duty to listen, until every minister of this Church, willing to address the Assembly, had spoken on the subject; and from that I have been able to gather my own line of duty. I cannot help congratulating this Court that we have been able to discuss this important question in a manner and in a temper which will at once establish the character of this Court before the world, and show that we can treat a discussion in which our warmest feelings are deeply interested, in a manner becoming Christian men and Christian gentlemen (Applause.) In giving a vote if I shall be called upon to do so, on this question I do not feel the smallest hesitation in saying that I cordially and sincerely will do so in favour of the motion of Dr. Candlish. I have been led to this conclusion by two distinct roads. The one is the conviction which I feel that the course which Dr. Candlish points out in his motion, is the course which shall stamp on this Church that character for liberal opinions which I always wish to see in hers. (Hear.) The other course is, that though I have listened with the deepest attention to the recommendations of Mr. Gibson, and those who support the view which he held, and I have heard nothing but naked assertion about the course pursued by those of our fathers and brethren who have joined this Evangelical Alliance. So contrary to Scripture is the spirit of this assertion, that not one single proof has met my ear; but as, on the contrary, I have been told by those whose counsels have led this Church through many difficulties and many dangers, that the course pursued by these our fathers and brethren is not contrary to the doctrine of this Church, nor to the revealed will of God, I am disposed to believe that testimony; and for that reason I record my vote with Dr. Candlish. (Applause.) But I think if I did otherwise, looking to the motion which has been placed before this house by Mr Gibson, coupling it, as I must do, with the overture which proceeds from the Presbytery of Glasgow, and taking it as the interpretation of that motion, along with the speeches of those who have followed Mr Gibson, and the speech of Mr Gibson himself,—I say, if I record my vote in favour of that motion, that I imply, if I do not actually pronounce a censure on the conduct of those who have joined the Evangelical Alliance, as it is termed. In the true spirit of that Christian liberty with which I believe Christ has made all free, if I condemn these men, I ask the laymen belonging to this Church, whether, by such a vote, they are prepared to throw overboard at once those on whom we all relied with so much confidence in the times when our Church was in peril. I believe that, by voting for Mr. Gibson's motion, we will



pass censure against these men; and I am sure there are few in this Court who will set their hand and seal to such a censure upon men who have acted as they have done. I conceived that it was my duty as a layman of this Church, to make these few remarks on this important subject. I make them in no spirit of personal hostility to any of the members of this Court; on the contrary, I must say, in regard to this discussion, that it has been conducted in a manner honourable to all, and will reflect great credit on this court itself. It will disappoint many who are watching with interest the result of our proceedings out of doors; and though we should be driven to a division on the question, I believe that that misfortune will be very much counterbalanced when we shall have disseminated throughout the country the impression,—the impression, I think, of the majority of this Church, that it is our bounden duty whilst we maintain unsullied and honoured the standards around which we have all rallied, we feel it to be our own duty to seek, by all Scriptural means in our power, Christian union with Evangelical bodies,—maintaining, that which I trust none of us will shrink one inch from maintaining, the great Headship of the Lord and Saviour over his own Church.

Mr. GIBSON here read a short explanation of the passage referred to in the speech of Mr Gray, and showed that its bearing was not intended to be restricted within the limits prescribed to it in Mr. Gray's criticism of the passage.

Dr. CANDLISH was then heard in reply. He contended, that if Mr. Gibson's motion was agreed to, and if it were followed out to its legitimate conclusion discipline would be exercised upon those who continued in the Evangelical Alliance, although he knew that Mr Gibson would not have the heart to carry it out. In reference to the omission of particular truths in the basis of the doctrine of the Alliance, and in particular of the Headship of Christ, he must say that no one could feel more deeply than he did the importance of the principle which the Free Church was called upon to contend for; but he really could not consent to regard that this principle was one that was for ever to separate him, or to separate him even now from those who could not regard it precisely as he did. He could not consent even to make an end of the principles of his own Church. (Hear, hear.) In reference to what fell from their excellent friend Mr Maule, with that peculiar grace for which they could not but tender to him their grateful acknowledgments, he must say that he could not allow the discussion to come to a close, and a vote to be taken, as if they were deprecating censure upon themselves. He would say for his own part, that if he thought only of this, he would not have considered it worth his while to open his mouth or to be here this night. He did not wish the argument *ad misericordiam* to hold here. He did not care about the censure implied in the motion of Mr Gibson. He felt persuaded, that, in the words of their excellent friend, Mr Gibson, it would turn out, so far as he and his friends were concerned, to be a *brutum fulmen*. He deprecated the resolution of Mr Gibson, not because it implied censure upon him, but for two reasons which he would state, without argument. The first was, that it seemed to place the Church in a false position in regard to a particular movement, which it was not within the province of the Church's ordinary practice to pronounce any deliverance at all upon. He also deprecated Mr Gibson's motion, inasmuch as it committed the Church to a false principle in regard to similar movements, that might at other times, in other circumstances, arise in the Church and in the world. Dr Candlish concluded by declaring, that he wished it to be known to all Christendom that the motion he proposed was of the nature of

a complete neutrality, implying no sort of approbation either of the Evangelical Alliance, or of its proceedings; and that they were leaving the Church free from all responsibility.

The Assembly then came to a vote, when the numbers were declared, amidst much applause, to stand as follows:—

|                                 |     |
|---------------------------------|-----|
| For Dr. Candlish's motion ..... | 311 |
| For Mr. Gibson's motion .....   | 7   |

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Majority for Dr. Candlish's motion 304

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The following members of Assembly gave no vote:—Ministers—Rev.  
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The Assembly then adjourned at half-past one o'clock.

The Hall was crowded to the very close.

•• Part II., containing the remainder of the Proceedings will appear  
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## THE WORD AND ITS MESSENGERS.

THAT similar thoughts are springing up in many hearts—in different places at this time—on the subject of FEMALE PAID AGENCY IN THE CIRCULATION OF THE SCRIPTURES AMONG THE POOR IN LARGE TOWNS, a wide correspondence enables us to judge; and that FEMALE CITY MISSIONS will thence eventually result on a considerable scale, we both hope and believe. Our earnest desire and prayer is, that they may commence by the offer of the treasure from Heaven—by placing within the reach of the people the BOOK OF GOD—at a low price, and in large type. Here is the FIRST AND BEST MESSAGE to the homes of the poor, and the call made on that account will open the way for acquaintance with their habits, their wants, and their woes, to which *the right kind of help* can then be supplied.

So many friends have assured us in various ways of their deep interest “in the work going on in St. Giles’s,” that we shall make no apology for introducing the details of a sister mission, as given in a letter of recent date from a friend at BRIGHTON. Our correspondent says:—

“I have been requested to give you some account of the working of our FEMALE MISSION among the poor of this town. I think I can place you *au courant* as to what has been done, by stating that for the last two or three years, Mrs. S——, our much valued missionary, has been constantly in and out amongst the homes of the lower classes, carrying the message of love and mercy, aiding them as much as possible *to help themselves*, and supplying, as far as we could, necessities to the sick and dying, but without the *primary* object being the circulation of the Bible; and this, not because the Divine Word was not appreciated by, and most precious to, all those engaged in the mission, but because THE BIBLE SOCIETY, its claims and designs, was but little known to the one or two ladies who first originated this effort.



"We have lately drawn up a short report, for private circulation, of the proceedings of our missionary, hoping that if the work and its results were known, we might begin the year with another labourer in the field. The Articles in *THE BOOK AND ITS MISSIONS* on the Bible work in St. Giles's have but recently come to our notice, and have so impressed us all, that we wish to make our *primary* object the same, *i.e.* the circulation of the Scriptures, by inducing the poor to purchase for themselves at low prices, and by small weekly subscriptions; and I rejoice to think that the Female Mission, so much needed here, will now be based on the right ground, which I at once saw, when it was pointed out to me, to be the circulation of God's Word.

"We have this morning seen Mrs. S——, and read to her the details of 'Marian's Mission.' Her heart is full of love to one whom she feels indeed to be a sister (although in position she is not of Marian's class). Her own domestic history has been one of bitter trial; but her three children are now happily and usefully settled in life, and she has time and energy to devote to our purposes. We think she will be encouraged and helped to go forward this next year, by the fresh impetus of carrying the Holy Book, as her first introduction to the wretched and the ignorant.

"Mrs. S—— will shortly be in London, and we shall be very glad if you will kindly allow her to call upon you. If you will favour her with an introduction to Marian, and if it can be arranged that she should spend a day or two with her, so as to see her method among the poor of St. Giles's, the information thus gained might be very valuable to the poor of Brighton.

"The subject of a Female Mission of this kind has, for some years, been much in my thoughts; and I hope and believe it is one on which God's blessing will especially rest. Who are so likely to reform the homes of the poor as Christian women, with all the domesticity, tenderness, unselfishness, and, I may add, devotedness, which belong naturally to the womanly character, intensified and heightened by a living faith in a risen Saviour? There are doubtless many who, having realised the 'pilgrim and stranger' state upon earth, are longing to work 'while it is yet day;' and who might be sought out and appointed by others, to whom God has given the *means*, but perhaps not the health or opportunity to engage in such exertion themselves.

"Again, it has often struck me,—why should we, who are brought into the bright light of Gospel truth—why should we be less active in works of love and mercy, than those who hold the tenets of the

Romish Church? I have seen much, in former days, of the Roman Catholic Sisters of Charity, and have admired the wisdom of that false system (irrespective, of course, of its errors) in enlisting, as it does, on the side of religion, all the natural devotedness and self-denial which is to be found in human nature. And why should we fear to enlist and direct, in the right path, 'FEMALE Missionaries—true sisters of our Lord and Master, and truly sisters of mercy—bound by no conventual rule or vow, but by the law of LOVE TO CHRIST'—CONSTRAINING THEM? Why should not many such go in and out among the masses sunk in poverty and vice? And why should we not believe that God would surely own and bless such an agency, begun in faith, and carried on as it must be, if effectual, by the aid of his Holy Spirit.

"In the promoters of such missions there must be a prayerful and constant looking to God,—to provide both the agents and the funds: for the wisdom needful in varying circumstances, which he alone can give,—and for the diligence which love to him alone can sustain, in guarding, directing, and superintending the work.

"All cannot be themselves missionaries from house to house, but how many can strengthen the hands and comfort the hearts of the actual labourers, and so both together shall work in the vineyard. There is a crying need for such agencies in the back streets of all large towns.

"Yours very sincerely,

"A. D."

With the desire to spend a day or two with Marian in her district it has not been, at present, possible to comply. Mrs. D— has been lately in much personal trouble, for the Lord by no means exempts his children who are working in the vineyard from tasting of the cup of affliction, handed to each in their turn. The Brighton missionary found that she had been sitting up all night with her husband, who suffers from a complaint in the lungs, which must probably ere long end his days. They have, however, met, and so far realised each other's work as to ascertain that the sphere in which they move is similar, and that the debased classes with whom they have to deal are not, in their idea, by any means hopeless. Both indeed have experienced that the very best and kindest feelings are to be elicited among them; and now that Marian's exertions are, of necessity, limited for a season, she is reaping most cheerfully the fruit of her labours.

Not less than a dozen women have insisted on the privilege of cleaning her stairs and doing her washing. She is beset on all hands by earnest offers of help and service, while the greater number of her subscribers have brought her their pence, both for the Bible and the Self-Clothing Club, now that she cannot go to collect them; and, were it not that she has guarded the sick room unceasingly herself, she might have had an opportunity of teaching them her quiet ways of nursing.

#### ANOTHER MESSENGER.

This arrangement failing, therefore, Mrs. S——, from Brighton, availed herself of another opportunity. She went round a district with Mr. Shaw, the colporteur of the Bible Society from Yorkshire (referred to in pp. 146-8 of vol. i. of the *BOOK AND ITS MISSIONS*), now employed for a time in London, and who is so remarkably successful in obtaining subscribers; not because he professes to pay his thousand calls a week, but because he does not leave the people in garret, den, or cellar, till he has found a way to interest them severally in the “message from heaven” which he presents to them. He perhaps first gains their sympathy by talking on quite other subjects; but, whatever the subject be, it always comes round to “The Book:” and the promise of subscription for it, in small sums, so often follows, as to amaze many a well-intentioned Lady collector at the result in her own district, which she thought “thoroughly supplied,” and where, after a fresh course of visits with this valuable pioneer, she finds a multitude of doors weekly opened to her, and opportunities for usefulness thence arising,—such as she had never supposed would be met with in the crowded city.

Another secret of Shaw’s success worthy of notice by the uninitiated is, that he does not give the people too much of what they call “preaching,” and which the majority turn from with disgust. He carries the “Voice,” which is to be heard above his own voice; and his object is, to make the people desire and listen to *that*.

It must be observed, both of him and “Marian,” that each has a very *quiet*, natural, though earnest manner. There is no

“cant” about them; and, so far from pouring forth the details of what they have been about, it is necessary to investigate and make inquiry concerning their labours. It is not *their* work, but their Master’s; and they like best that it should go on silently. We throw out these hints because, though we greatly wish to extend such agency, the class of character which would be fitted for it is not very common.

#### FEMALE COLPORTAGE.

To return to the subject of Female Colportage: when the right individual is found, then comes the question of support. PAID agency in the “Service of the Word” will not serve its full purpose unless it calls forth VOLUNTARY agency, to follow up its researches, and provide funds for the various benevolent purposes of which those researches will develop the need.

The female colporteur *as such* may be attached to the Bible Association of the locality in which she works, and drawing her Bibles from its dépôt, may repay the money she receives for them into its funds. Her support, to the amount of 10s. a week, might be secured by a grant which such Association could, on the proper official application, in all probability, obtain from the Parent Society; and this remuneration should be equivalent to her steady occupation *in Bible work alone*, for the space of four or five hours of every day in the week. When the people in St. Giles’s speak to Marian on the subjects of clothing or soup during her morning round, she has replied to them: “I am not about that work *now*; I will see you again for that. This is my time for bringing you God’s Book.” And she finds that this methodising of her objects is now become well understood. The Bible work has its right place *first*, and other benefits to the people incidentally arise out of it. During the six latter months of the year 1857—*i. e.*, from the time she commenced her visits, she has sold 354 copies of the Scriptures: 147 Bibles, 207 Testaments; a total equal to the sales made by many Bible Associations in *all* their districts in the course of a whole year. 60 of these Bibles and 192 of the Testaments were sold for payment on the spot; the rest purchased by gradual subscription. She is allowed to visit a large manufactory

for pickles and preserves, where hundreds of women find employment, and among them she has sold a great many. There is no sign of diminution in the weekly sum she collects for Bibles, which sometimes amounts to 12s.; and the reader of our former articles must be again reminded that the sale is mostly amongst persons who would never have sought to possess the Holy Volume, unless it had been brought to their doors. They were *not* the church or chapel goers, though the possession of the Book which "all the clergy talk from" is now leading many among them to think that it might be as well, especially on the Sunday evenings, to exchange the visit to the gin-shop for "a turn into the church, to hear what they say."

There was one woman, a drover's wife, who stands six feet two inches in her shoes, and who had been very violent to Marian in the first weeks of her new vocation, threatening "to trample her to pieces if she came canting into *her* court," who has since been wrought upon by her example, and most probably by her prayers, to subscribe for a Bible, to dress herself decently, and, with her two children, to be found in the gallery of the church of old St. Giles's—the church in which she was married, but had never since set foot. Her good friend watched her, unseen, in the shadow of one of the pillars, and scarcely recognised, in the tidy matron, the ferocious virago. She did not tell her she had seen her, but the next morning, when paying her subscription, the woman said of her own accord, "that she felt so much more comfortable than when she had been to the gin-shop, that she should certainly go to church again;" and she is now one of the "Bible-woman's" protectors, in the notorious Church Lane.

The details of the rise of the Self-Clothing Club were given in the December Number of our Magazine for 1857. We owe it to the many friends who have been incited by that and by previous papers, to place in our hands sums amounting to £37 17s., to give them a summary view of the mode of its expenditure\* in Marian's district. £7 10s. has been employed in the purchase of about

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\* If the following details should be, by some readers, thought extraneous to the subject of this periodical, we would, for once, beg their indulgence for the sake of the fact, that all has arisen, step by step, out of the Mission of "the Book" to St Giles's.

forty good, strong, second-hand, iron saucepans, and as many deep dishes, thereby to teach the people *to make their own soup*; and in the re-printing, in large type (and somewhat modified to English notions), of M. Soyer's receipts for cheap and nourishing soup. These saucepans and dishes are lent, not given, lest they should go to the pawn-shop, and lent on the condition that, for half the day, they are lent again to a neighbour; so that they serve from seventy to eighty families who had no saucepan. They are in constant request; and really, it could not have been supposed what an important influence on men, women, and children these saucepans exercise;—the woman finds something to do in the preparation of a savoury meal; the man perceives, after his day's work, that he is likely to get some hot supper by his own hearth, and stays at home instead of turning out for beer or gin; the children find a feast in the very expectation: and as the 1s. 6d., or more, has not been spent for the new loaf, and cheese, and porter, there is something left to buy breakfast next morning, instead of pawning the flat-iron for 4d., to be taken out again at night for 4½d. (which is the common practice of thousands every morning in St. Giles's), wherewith ¾d. worth of tea, 2d. worth of bread, ½d. worth of sugar, ¾d. worth of milk, at the worst possible market, must set the family forth on their day's travels.

£2 of the money sent was appropriated to a temporary sick fund, during a time of recent fever and much illness in the district, for small donations of tea, coals, arrowroot, and to relieve pressing cases, till they could receive more permanent aid from the regular visiting societies. The work for a female missionary at such a season was abundant, and the importance of such an agency most obvious. As many of the offerings we received were accompanied with entire liberty of disposal, it has been thought well to appropriate from time to time, and in hours of need, about £4 to Marian herself, whether in warm flannel clothing—to prepare her for her work—or in assistance by money, to supply a few extra comforts to her sick husband.

There have been other small items of expenditure, such as the purchase of little books for children, and tea meetings of the Bible subscribers, held at Marian's\* own home; but the main

portion of the subscriptions—£20 5s.—has hitherto been cast into the SELF-CLOTHING CLUB, which has, in the months of November and December, supplied 328 garments of all useful kinds, which, after being cut out and fixed, have been made, or are making, with Marian's help, by the people themselves, to their own entire satisfaction.

Seventy-two subscribers are now on the books, and she is overwhelmed by entreaties to be permitted to join the club, though no *bonus* is given and no inducement offered, except that of *purchase at cost price*. They are allowed a choice of material and make, and never seem dissatisfied. The boon has been conferred on a class whose occupations have never permitted them to join "provident clubs," or "mothers' classes," and who never felt "*cared for*" in the matter of clothing before, or, it seems, knew the use of their own fingers. Four pounds have already been returned on the outlay of £20, which will be further expended in material.

One great marvel in the matter is, that Marian, by her prudent management, loses no money. Aware of the habits of the people, she never trusts them with more of the work than is worth 9d. at one time—a part of a shirt, the skirt of a gown, or a pair of wristbands to a child, is given out first—keeping the other portions of each garment till the manufacture of that is accomplished; and thus, during the process of making, each article is almost paid for. Now and then, when the subscription for a Bible has been nearly completed, and the person was perhaps going away, she advanced the rest as a loan, and supplied the book. In crossing a street the other day, she heard the words, "Tell her to stop, with her bag—tell her to stop." She thought it might be only rude boys, and was passing on; but she caught the face of a man at a window, who exclaimed, "You know I owe you twopence—I had my Bible!" He then explained that he had, on "returning from the hops," gone to live in Whitechapel, but not liking it so well, had returned to his old quarters in St. Giles's. He invited her into his room, and before she left the house in which he lived, through his means she sold five Bibles.

It must not be supposed that this new kind of work has pro-

ceeded without opposition and petty persecution. It would have been strange if it had. But we thought it wise to say nothing about such hindrances till they have been well nigh overcome—the overcoming “of evil with good.”

There *was* an evening when, in the absence of her husband, Marian was delivered up by parties who ought to have been a stay and protection to her, to the dislike and fury of some wicked and drunken co-lodgers. They “waited at the stairfoot,” as they said, “to dance upon her corpse;” and one of her own sex struck her on the ear with a red-hot poker. God, however, preserved her from very material harm; and when, long after midnight, they left her in peace, she escaped at daybreak to the care of the police, and to a quieter resting-place, where she has since been unmolested,—while the individual who thus struck her, melted by kindness subsequently shown to a neighbour in sickness, has over and over again asked her forgiveness, and says “she would willingly kneel down in the street before her, if it would undo the deed of that day.”

In another instance, where enmity was especially directed against the *work*, she has more than once been followed, in her district, by a person who said “she would tear her limb from limb, unless she discontinued that sort of thing, as well as those who sent her, if she could find them out;” who took her by the shoulder and spit in her face, calling her “Hypocrite,” “Puseyite,” “Anabaptist,” and raised around her, what she dreads above all beside, a St. Giles’s brawl. She came to us with a heavy heart after this, and seemed to think the advice was a *little hard* that still maintained the “wisdom of silence,” and “only keeping as much as possible out of the enemy’s way,” for the poor people were all advising her to seek the protection of the law.

The reply was, “Dear Mrs. D. ! you have already wonderfully proved the power of prayer in the supply for your district, and in the support granted amid all your difficulties. Had we not better still *leave it to God?* for ‘the wrath of man shall praise him, and the remainder of such wrath He shall restrain.’ He *can* tame that tongue, and change that heart. Let us have faith to believe that He will.” It was only the day afterwards that



she came, saying, "It is all done! The Lord has done it! I had a message yesterday from Mrs. —, and sent by a person whom I can trust, that she is very sorry she has treated me in the way she has, and that she will never do so more." This incident is now mentioned because it may strengthen the faith of those who labour spiritually, in places like St. Giles's.

On more than one occasion recently, Marian has found that she has been followed in her district by certain Ladies; the people have supposed they were come about the Bible, and have said to them "We *have* a Bible-woman, and pay her a penny a week," and they have answered "We do not bring you the Bible—you *want both more and less than the Bible*—you cannot understand that." They say they are not Romanists; but this is pretty fair proof of their relationship to the "CHURCH THAT HIDES THE BOOK." These ladies are in possession of plenteous funds for the bestowal of temporal gifts; and it is also a fact that where one couple of the Roman Catholic Sisters of Charity were formerly visiting in St. Giles's, there are now four such couples. There is need, therefore, and "crying need," as our Brighton correspondent says, for strengthening the "Service of the Word" among those 20,000 poor, not to speak of any similar neighbourhoods in other parts of the metropolis.

We trust ere long to speak of the results of female agency for the circulation of the Scriptures among the poor in Blackfriars, where, in the very neighbourhood of the Bible House, the Ladies' Committee for the City of London has become totally extinct.

Another experiment is about to be made in the neighbourhood of Paddington, among the women who sift the dust heaps of the City—a degraded class, described by the City Missionary, who occasionally visits them, "as in great need of Bible visitation and womanly teaching." The proposed agency has here already gathered round it the promise of voluntary help in funds, and in the suitable inspection, which is so essential in every separate neighbourhood.

## A VISIT TO THE GOLDEN DAGON OF RANGOON IN 1856;

OR, A HEATHEN SABBATH IN BURMAH.

To those who live in Christianised countries, and hear of the Bible going forth to the heathen, it is always most interesting when missionaries have the gift of combining the details of its distribution or of the announcement of its living truths with simple graphic sketches of the state of society to which it is presented. Such a power is possessed by our friend Mrs. Ingolls, with whom we may now visit Shiva-de-gong, or the Golden Dagon, the great Pagoda of Rangoon.

“Come,” said some native Christians, one Friday evening, “let us take gospels and tracts with us, and spend part of to-morrow at the great pagoda. The priests will not like to see us there; but we may gain the ear of a few persons, and we shall meet many from the jungle villages, and, if the Lord be with us, may they not listen to our words?”

I promised to go, and at an early hour in the morning was reminded of my promise by the crowds of people passing on their way to the pagoda. The Christians soon came for me, and we hastened off to the scene of worship. At the foot of the pagoda steps we were met by a company of blind and lame beggars who asked alms, and promised to pray in return that we might be received into the great “Nat” country.

Near the steps was a large tree, and the half-scorched grass underneath it offered a place for a seat. Some inquired into the history of these beggars, invited them to go with us, and we would tell them what we had to give. They quickly joined us, and, lifting up our hearts to God, we told them of a far off country where the city is built of pure gold—the King himself so glorious that the inhabitants need not the light of the sun and moon, where also hunger, poverty, sickness, pain, and death, come not. The citizens are clothed in robes of dazzling white, and their hearts are so joyful that they are continually standing before the throne of their King tuning their golden harps in strains of sweetest melody to Him who hath called them to this blissful land.

We told them that this King had invited people of every kindred, tongue, and nation to remove to this country, and make it their permanent home. Their faces brightened up with hope, and they inquired how they could get to this beautiful place. We then told them they must leave the service of all the enemies of the King and swear allegiance to him only for ever. "Ahi," said they, "we will do all that." We told them then that this place was heaven, and this King the Christian's God, that the story of the city was in the Christian's book, and that they must put away idolatry and repent of their sins, and come to God in his own appointed way, through his son Christ Jesus. "So this is all you have to give us?" they exclaimed, rising upon their feet. We told them it was "good tidings," and more precious than gold or silver; but they turned their back quickly upon us, and went away muttering that they had lost many chances of begging on the steps of the temple; and we were once more alone.

We ascended the steps of the pagoda, and were hailed by the sellers of offerings and food, who were seated upon them in groups. They held up to our view flowers and paper flags, on which were inscribed the name of their god. When we refused them, they glanced down at the shoe-clad feet of the Christians, and said to each other, "See, they wear their shoes up these sacred steps. When our king was here, they could not have dared to do this—they are heretics." We reached the top of the steps, and not wishing to be considered intrusive, we passed aside for awhile, and seated ourselves on the knolls of the terrace, watching the many companies as they came upon the holy ground.

First came three priests robed in orange silk, while over their heads young men carried tall gilded umbrellas. After these followed a party who held in their hand the end of a gauze cylinder, bound round at every few feet distance, by tinsel and red cotton bands. Young and middle-aged women succeeded them, bearing on their shoulders the cylinder itself. On they streamed, forty or more in number, for it measured many yards in length. Then followed the music, which consisted of a circular frame, about four feet high and five feet in circumference, the inside

of which was hung with small gongs, graduated in size and tone ; and within the frame stood a man striking the gongs with drum-sticks.

Behind the musical instrument came a dancing girl dressed in showy silks and covered with ornaments of gold. As the people rested on the way, she had danced to amuse them. The train was completed by a company of women bearing silver cups full of water to refresh the offering bearers.

All now proceeded onward to the temple, where they rested while the priests repeated long sermons in Pali, their sacred language, after which the words were re-uttered by the company. This offering was made by the inhabitants of a neighbouring town, and after the above consecration of it they arose and suspended it on the top of a flagstaff near the pagoda. When this was done, they all bowed down and worshipped the staff, and the elder priests pronounced this prayer :—

“By reason of this offering which directs one to the sacred ground, may you become kings and gods ! As many times as this floats in the breeze, so many times may you become kings of the earth.”

The younger priests responded, “May it be so.” Then the whole company worshipped the priests, and separated.

I noticed that some of the old women went down the steps and purchased the flags to stick about their idols in the temple. The young men and women smoked, talked, and eat sweetmeats. A few of more sober age busied themselves in clearing the grass and stones from the sacred ground. We went round among the multitude to reason with them about their follies, but they said “We are very happy, and these are the customs of our ancestors, which we must not leave.” So we turned to others.

There passed by an aged man, his wife, two sons and a daughter. He bore flowers in his hand—his wife carried on her head a large dish of rice, rats, and fish curried,—the daughter carried small tapers,—the boys cups of water. As they emerged from the dark steps they prostrated themselves, and bowed with great reverence, repeating a prayer. They then proceeded with slow steps to a temple, where the man held the flowers in his clasped hands and prostrated himself before a large

idol, offering a prayer that he might become a god. After which he placed the offering in the arms of the idol—the wife then bowed and deposited her offerings with the prayer that she might become a man, in her next state. The daughter lit her tapers, and placed them near the idol, with this prayer:—"May my wisdom be like the shining light of this taper." The little boys then went and struck the bells, their sister meanwhile pouring the water from their cups, while the father and mother continued offering up prayers.

We had watched the devotion of this family, and when their prayers were over, made our way to them, and asked them why they poured out the water. They said it was to announce their offering to the Nat who governed the earth, and that when the future god made his appearance their Nat would wring the water from his hair in token of their devotion. Looking about for a place free from intrusion, we espied a large banian tree, and invited this family to go and sit with us, and we would tell them the true way of salvation; they followed, and we told them of the great God who made them, and from whom they received all their blessings; that he had sent his Son to save them, if they would but look to him, &c.

They listened with respect, for they were from a distant village, and had never before heard these words of hope and comfort. One of our company read Christ's sermon on the Mount, and soon a goodly circle gathered round us. We were almost lost in our loved theme, when we were interrupted by the voice of prayer to the idols; and on looking to the right of our audience we saw many of our hearers prostrate before the banian tree, heedless of all God's words. We tried again to get the ear of the people, but they were like the deaf adder. We were speedily surrounded by a large company of old and young making offerings to the tree. Our hearts sickened at the sight of this perpetual worship. They said the tree was sacred on account of Guadama's receiving infinite wisdom under a banian tree. We read again to the man from the country, who asked us for a book, and he promised to read it, but was very soon called away by the priests who were offering up prayers and reading from *their* sacred books. Soon he returned, begging to restore the book we had given, as

his friends told him he would be a heretic if he read it. Satan, the great adversary, was busy around us, and soon we were alone. As we walked along, group after group came bearing trays of rice, flowers, and fruit, and here and there one came with paper umbrellas embellished with tinsel and gilding which they said were intended to shield the gods from the weather.

We passed on from group to group with a word here and there, and gave a few gospels and tracts, after which we made our way to the steps. Here our attention was attracted by an old man leading on a little boy some four years old; the old man laid down his shoes and bowed his grandchild to the ground, teaching him to repeat a short prayer. We watched him, and saw him point to the tall pagoda and explain its object. Then they knelt before a large idol and presented their offerings. The sight was truly affecting. The devotion of these heathen made me ashamed of my poor acts of adoration to the living God. We saw another little boy of ten years old lighting tapers and burning them before an idol. Going up to the child, we tried to show him his folly; but he tossed his head with an air of dignity, and told us he lived with the priest and knew everything. As he left he extinguished the taper, and we took it up and kept it to remind us of a child's worship to a false god. As we descended the dark steps we came by the *zayats*, which were crowded with men, women and children. We listened and heard the voice of mirth, and discerned the smell of savoury dishes, which was borne to us on the breezes. We went into some of the *zayats*, and found they had brought their food and were having a repast. The brilliant colours of the silks in which all were dressed, and the display of gold ornaments, made it truly an imposing scene. There were groups of young men and gaily dressed damsels smoking their cigars and chewing their betel-nut. There were groups reclining, and others sitting around their food. The whole scene had the aspect of a pic-nic party rather than the keeping of a Sabbath or a worshipping assembly. We spoke to a few of them, left them some books and gospels, and returned home. As we passed by the Burman family we had met in the morning, they halted and asked for a tract, which we gave, but reminded them that they

returned the one we had given them previously. "Yes," said they, "the people at the pagoda made us." They themselves liked the way we had told them of, they said, and begged we would tell them some more. We took them to the river side, talked to them, and left them books, and the mother said the daughter should come to our school when they had gathered their rice. We reached home, sad and fatigued at the remembrance of the day's scenes.

The following day was *our* Sabbath; and, oh! the contrast to the heathen Sabbath. We had no golden temple in which to worship our God; but we met him in our own quiet dwelling. The Christians came not with bands of music or trays of flowers, but with the heart's true offerings of love and praise to him who had washed them in his own most precious blood. Great was the contrast; and if you, my friends, are ever inclined to despise the privileges of a Christian Sabbath, think of that of the heathen in Burmah, and thank God for your blessings.

#### GENERAL HAVELOCK AT THE GOLDEN DAGON IN 1824.

THE Pagoda, around which is held the heathen festival above described, stands two miles north of Rangoon, on the highest point of a low range of hills; covered with gilding, it dazzles the eyes by the reflection of the rays of the sun. The ascent to the upper terrace on which it is built is, as has been said, by a flight of stone steps, protected from the weather by an ornamented roof. The side balustrades represent huge crocodiles, whose jaws are supported by two colossal figures of male and female Evil Genii with clubs in their hands, who are supposed to guard the entrance to the temple.

When the author of "Two Years in Ava" first visited this spot in 1824, British soldiers were mounting guard over guns taken from the Burmans, and placed there to enfilade the road to the pagoda. "It seemed so extraordinary," says that writer, "to view our arms thus domineering amidst all the emblems of idolatry, that, by a stretch of fancy, I could almost suppose I saw the green monsters viewing with anger and humiliation the profanation of their proud sanctuary."

After ascending the steps, which are very dark, you suddenly

pass through a small gate and emerge into the broad terrace. The immense octagonal pagoda assumes from its base the form of a ball or dome, and then gracefully tapers to a point of considerable height, surmounted by a *tee*, or umbrella of open iron work, from which are suspended a number of small bells, which the breeze sets in motion.

The pagoda is quite solid, and has been increased to its present bulk by repeated coverings of brick, the work of successive kings, "to gain merit." Facing north, south, east, and west, and united with the central pagoda are small temples of carved wood, filled with colossal gilded images of Guadama; and if the military lordship of Britain seemed remarkable in this locality, an incident has been recorded concerning one of these small temples which is still more extraordinary.

The sounds of Christian psalmody striking strangely on the ear of another British officer, who was exploring the environs of "the Golden Dragon," after the taking of Rangoon, he made his way to the spot whence those sounds proceeded, just as they died away, and in one of these outer chambers he found a company of soldiers surrounding their subaltern and listening to him intently. He was reading to them from an open Bible which lay before him, the light upon whose pages fell from lamps which the soldiers had placed in the laps of the idols around them. They were worshippers, not of idols, but of the living God. The reader was Lieutenant Havelock, and his men went by the name of "Havelock's Saints." While other regiments were intent on plunder and excess, and at the moment of need were found wanting to their duty, it was the habit of these men to seek retirement together for thanksgiving and prayer, after every battle, and thus they set up the banner of their Lord and Master, even in the most sacred shrine of Buddh.

"Call out Havelock's Saints," said the Commander-in-Chief, shortly afterwards, in an hour of emergency; "they are always sober, and I wish all were like them. Havelock is always ready!"

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## BIBLE JOURNEYS IN SOUTH AMERICA.

THOSE who were interested in the journeys made by our friend Mr. Corfield, the agent of the Bible Society, resident at Rio de Janeiro, the capital of Brazil,\* will be pleased to accompany him on his trip to CAMPOS, on the river Paraiba, 200 miles north of

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\* See the BOOK AND ITS MISSIONS for 1857, pp. 222—230.



Rio, made early in October last year. He has not in this case to speak of large sales, for we must remember that his work is to drop the seed of the Word in faith and prayer, here and there, amid many difficulties, in a country long closed to its reception altogether; and yet there are some subscribers to the Society who will be more touched by his simple recital of its acceptance in individual cases than by hearing of the sale of a thousand copies, without any such detail.

Being conveyed to the mouth of the Paraiba in a steamer, in which he encountered a heavy gale, he ascended the river in a canoe. Its character was at first low and marshy, with sand-banks on every hand. It was full of fish, on which the natives principally subsist. Herds of cattle grazed upon the banks, and women, placing a small table in the stream, were busily employed in washing clothes. Large sugar-cane estates (one of them worked by 600 slaves), with maize and rice fields, bordered the stream. Campos was reached in the evening, a town said to contain 15,000 inhabitants. His further proceedings we give journal-wise:—

“October 6th. I first visited a medical gentleman to whom I had letters of introduction from Rio. He kindly assisted me in putting an advertisement in to-morrow’s paper, announcing the Scriptures for sale; and he also recommended me to a miller and baker, at whose shop I might deposit some copies.

“October 7th. To-day I have sold thirty books, and in the *Cruzeiro* newspaper, which came out this morning, I found the following as a leading article:—

“‘We have the most lively satisfaction in announcing that there is now in Campos a dépôt for the sale of the Holy Scriptures, at the lowest possible prices, so that they may come within the reach of the poorest persons.

“‘In a country, like our own, where books are so dear, it is a service of immense value to public morals to obtain a translation of the Bible, and to offer it to the public at an insignificant price. It is a great thing for the future of the country. Time was, when it was the custom to ridicule the Bible; false philosophers derided it, whose flights of fancy would be laughed at now by any one of moderate education.

“‘In our day, science is no longer in its infancy, and humanity takes great strides of onward progress. It is now also that everything proclaims the reality of Holy Scripture.

“‘In our own name, therefore, and in the name of the public, we tender our sincere thanks to Mr. Richard Corfield for placing the Scriptures in our midst.’

"I hope this unexpected publication will be of service to the cause. I must endeavour to seek the editor before I leave, and present him with a copy of the Scriptures in the name of the Society.

"October 8th. Very little done to-day. I have only sold nine copies; and at the miller's shop nothing is stirring. I must be patient, and trust. I have met with some French and Germans who have supplied themselves. Latin and Hebrew Scriptures have also been inquired for, which I do not possess.

"October 9th. Have left some Scriptures at another shop for sale. A dull day; but still I must hope on, and look forward.

"October 10th (Sunday). Walked into the country, and enjoyed communion with God in the solitude of the forest. The Lord met and blessed me. I conversed with an Englishman this afternoon, the first I have seen since I left Rio. When a youth, at Manchester, he had attended a Sunday school, and had had many serious thoughts, but the cares of the world had choked the good seed in his heart, and he is now a follower of mammon; all his ambition being to get money, and then to go home. We had some interesting conversation on the things of eternity, and I presented him with a Bible, which he had ceased to possess.

"October 12th. The party with whom I left copies on Friday has disposed of a few to-day. I have sold upwards of thirty Testaments. The French consul bought a Bible and Testament.

"October 13th. I decided to-day to leave for San Fideles, going up the river in a canoe. The scenery was more varied as we advanced, and we came in sight of high ranges of mountains frowning in the distance. In poling our canoe near the banks of yellow clay, we are frequently hidden by the overhanging forest. Night coming on, we pulled up a little inlet, lit a large fire, made a cup of tea, and slept in the bottom of the canoe under a large tarpaulin. The mosquitoes were not very numerous.

"October 14th. Last night the sun sank in angry splendour behind the masses of sierras in the west, and this morning was dark and cloudy. As we still ascended the river, the banks became more elevated and the scenery wilder, such as it may be supposed to have been when the native Indians held it in undisturbed possession.

"I sketched a remarkable mountain which seemed about 2,000 feet above us, and which very much resembled a colossal giant lying on his back in the midst of the range. The Portuguese conquerors gave to these sierras the name of *SERRAS DES ALMAS* (mountains of souls). One cannot but imagine the naked warriors of three hundred years ago, with their envenomed arrows, stalking majestically over this mystical-looking territory, and

whose barbaric dominion fell before the power of the white man.

"October 15th. We arrived at San Fideles when it was almost dark last evening. It is but a village, containing a hundred straggling houses—a miserable looking place—though it enjoys distinction on the map, and I had expected to find it far more populous. I found a very humble lodging at its only public place, where rats were running around me all night. San Fideles has nevertheless a large church, and a large store of a river trading company; yet at this place the navigation ends, for the bed of the Paraiba beyond San Fideles is filled with large rocks which have rolled from the heights. All my efforts yesterday resulted but in the sale of three Testaments; there seems in general the greatest indifference to the possession of the Scriptures. I, however, gave a Testament to an intelligent black, for which he seemed very thankful; his large dark eyes sparkled at the gift, for the whites in general take no concern about blacks.

"October 16th. A single Bible and a Testament make up my sales to-day; and alas! no interest seems excited. I met with two Germans, to one of whom I gave a Bible, and to the other a Testament. One of them had been in this country thirty-two years, and, now he had obtained the Word of God, the difficulty was to find a pair of spectacles that he might read it. He knew its value, and said that he should henceforth have no difficulty in seeking consolation under all the trials of life. He appeared to speak from his heart. I also presented a Testament to an Indian, who could read. He read a chapter to me, and seemed much impressed with it; he paused every now and then, and looked up at me for explanation. I marked several passages for him, and he said, 'When he reached his home at St. Felix, he should read it night after night.' There was great animation about him; and my prayer with the precious gift is, that the light of the Holy Spirit may enter, with the Word, into this my brother's soul. Other parties have cared little about my books, and their remarks have been scornful.

"October 17th. We left in our canoe this morning to return to Campos, which we reached in the evening; for descending with the current is a very different thing to working against it. I sold another Bible, and a Testament, before starting. My Indian friend, for whom I had conceived a singular affection, accompanied me to the river-side, and we both felt sad at parting. I have faith to believe that this man will prove to be "taught of the Lord."

"October 18th. My agent at Campos had received above 70 mil-reis for books he had sold in my absence; and, at his request, I left him fifty more Bibles and some Testaments. I had the

opportunity of presenting a Bible to the city surveyor, who gave me a letter of introduction to his friends in Rio. At nine in the evening, I left in a canoe for the mouth of the river, where, at San Jose de Barra, I had the happiness of selling forty-four Testaments, and regretted much that I could not stay longer to effect more sales—for the people received the books with evident delight. If I had remained, however, there would have been no further opportunity of return to my post for a fortnight. On board, I sold a Bible to the ship's-agent; while the captain bought three Testaments, and the crew ten. My total sales during the journey were about 200 copies. An hour after starting, we shipped a sea, which carried away a part of the paddle boxes, and the whole of the engineer's berth. The shock which this disaster occasioned will not soon be forgotten.

"October 20th. Home. Let those who can appreciate it explain the charm of that word.

"R. CORFIELD."

## THE COLPORTEUR BY THE WAY-SIDE.

*Communicated by the Clergyman to whom the incident occurred.*

It was in the year 1832, when taking a walk in the outskirts of the town of H—, in the county of S—, that by the roadside I saw a tramp's cart, and was informed by the man standing outside that he had a sick wife within. I went and entered into conversation with her; found her very ignorant of the truths of the Gospel, of man's ruined state by nature, of his need of a Saviour, &c. I had the opportunity of visiting the woman twice after this: offered her a Bible or New Testament before she left, as they did as soon as she was able to travel. She declined taking it, saying, that as neither she nor her husband nor either of her children (she had two) could read, it would be of no use to her. I stated to her as plainly as I could the plan of salvation, and lifted up my heart in prayer for the Spirit's blessing.

Six years passed away, and as I was walking from one place to another in a distant part of the same county, I found the same people encamped by the roadside; and as soon as the children saw me, they ran to their mother and said, "Oh! mother, here is our old friend from H—," mentioning me by name. She seemed very glad to see me, and invited me to partake of some tea with them, for which they were just preparing. I gladly accepted the invitation. We sat down on the bank by the roadside; the kettle was hung up over the fire on three sticks, and we

entered into conversation. Imagine my delight and thankfulness at finding that she had become since I saw her a changed woman. She had been brought by God's Spirit to feel herself a sinner, and had been led to Christ, and found pardon and peace.

I asked how this had been brought about. The answer was, a man with a pack at his back had passed by where they were encamped, and had asked her to purchase a small Bible. She was led to do so. She had picked out sentence after sentence, and it appeared then that what she had told me at H—— was not the truth, for that she could read *a little* herself, and her husband very tolerably; so that he had taught the children, and that a passage from that Bible purchased from the man who was hawking Bibles for sale, had been applied by the Holy Spirit's influence to her soul, and was another proof of the truth of God's own inspired declaration by His Apostles, in James i. 18; and 1 Peter i. 23:

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

We had some interesting conversation together, with reading and prayer, and parted after a happy meeting. About three years afterwards I met the children again, and asked, Where is your mother? "In heaven, I hope," said the elder girl; "she died two months ago, and was so happy. She said, 'She rejoiced in Jesus Christ.'" May we not look on her as "a brand plucked out of the fire," "to the praise of the glory of His grace who maketh us acceptable in the Beloved," and as an encouragement to us to aid in the valuable system of colportage?

## Death of the Rev. R. Frost.

ON the last afternoon of the year 1857, the Rev. R. Frost, for five years the clerical secretary of the British and Foreign Bible Society, entered into rest. With the closing daylight of that year, at 5:35, he breathed his last, and for him there opened no new period of time.

He had been gradually sinking for many months, and was patiently awaiting his Master's summons "in perfect peace." "He was enabled," says a dear surviving relative, "to rest confidently and simply in Jesus, to whom he witnessed to the end, as 'true and faithful,' 'all in all.'"

The Editor would take this opportunity of acknowledging the cor-

dial interest which Mr. Frost felt and expressed in the rise and progress of the **BOOK AND ITS MISSIONS**. With him, counsel was often taken in the days of its early struggles for existence, amid a countless host of other periodicals, and amid doubts innumerable, "whether a magazine, all on one subject, could be sustained with variety and vigour." BECAUSE THAT SUBJECT WAS THE BOOK OF GOD, our departed friend always believed that it *could*, especially if a definite plan were followed out in its arrangement, and if it were not allowed to become a mere repository of unconnected anecdotes. His cheering voice will be heard no more, but it is gratefully remembered. He will no longer watch the growing triumphs of that Word which on earth he loved and served (except as they may possibly be made known to him in the world of separate spirits.) "He sleeps in Jesus." May the end of our pilgrimage be as peaceful!

## VARIETIES.

### THE BIBLE BY THE DEATH-BED.

THE wife of an officer in the south of France being on the point of death, was overwhelmed with dread in the prospect of eternity. Her husband endeavoured by all the means in his power to console her. She had, he said, always been an excellent wife; she had been a good daughter to her parents; she had been a kind neighbour to the poor, and had been indulgent to her servants; she had done her duty in every relation of life. What had she to fear? These suggestions, kindly intended, could bring no relief to her troubled mind. She was about to appear before the judgment-seat of God, and she was filled with apprehension.

What if, when weighed in the balances, she should be found wanting? What, if she should be driven away from the awful presence into the blackness of darkness? Her husband, finding that he could not allay her fears, proposed to send for the minister, but to this she objected. "It is of no use," she replied; "he can only say the same things you have said, and these can give me no relief." However, the minister was sent for. He came: he witnessed her agony of distress—her hopeless despair; and being a rationalist, he boldly told her that there was no cause for alarm—that God was a merciful God, and that He would not call her to account for those failings into which the weakness of human nature had caused her to fall—that she ought to dismiss from her mind these hard thoughts of

her Maker! But this was the very thing she could *not* do. She could not feel certain that they were hard thoughts; she knew that she had not loved and served Him with all her heart. She feared Him as a just God who would punish sin, and again she expressed unutterable horror at the thought of appearing at His bar.

The minister felt that he could do nothing more; that there were circumstances in which he could suggest nothing to soothe the troubled spirit. Musing within himself as he sat by her bedside, he said, "This is just a case for one who holds what are called evangelical sentiments to deal with; such an one might succeed, though I cannot. I do not like to advance those doctrines as my own, yet I wonder what their effect would be. I can certainly do no harm by reading a few passages of Scripture which appear to favour those views; I will try their effect. He then opened the Bible and read, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Then turning over, he read again, "He died, the just for the unjust, to bring us to God." And again, without offering any comment, he read, "He that believeth in the Lord Jesus Christ shall be saved," &c. &c. The "effect" was, that the Holy Spirit sent the Word home with power to the dying lady's heart. She accepted the invitation of the gospel, trusted alone to the merit and death of the Saviour, and died triumphing in his finished work.

#### LETTERS

Have been received from Mr. BARKER, Constantinople, adverting to the gratifying progress of Scripture distribution in TURKEY, and referring to the large expenditure of funds on behalf of the Turkish dominions, for which the committee must prepare themselves.

From LIEUT. GRAYDON, Turin, who reports the total distribution of the Scriptures in SARDINIA, during the last quarter, to amount to 3,387 copies; and alludes especially to the sale of 150 copies by one of the colporteurs during a festival to commemorate the crowning of a Madonna statue, at which eight bishops and more than 100 priests attended.

Mr. H. B. MILLARD, Cologne, mentions the continued and increasing demand for the Scriptures in GERMANY; his issues since the 1st of April last amounting to 71,764 volumes.

Mr. JOHN MELVILLE, Odessa, adverts to his safe arrival in that town from his visit to England, and says that he had sent out two carts laden with Scriptures to the GERMAN COLONIES.

# MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON, E. C.

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## THE BIBLE FOR INDIA.

### SPECIAL FUND.

THE COMMITTEE of the BRITISH AND FOREIGN BIBLE SOCIETY have been watching with peculiar interest the present course of events in India,—India, the scene of some of the Society's earliest and most interesting labours in respect both to the translation and circulation of the Holy Scriptures. The Bible, after a struggle for entrance, has been gradually working its way in India, and now unfolds its revelations in all the principal languages and dialects of that mighty Empire. Valuable and efficient Auxiliaries in the several Presidencies have been long and diligently engaged in the same important field of operation, and, through the blessing of God, with a gratifying amount of success. During the last half century numerous editions of the Scriptures in the native languages have passed through the press, and in the same period not fewer than two millions five hundred thousand copies of the whole or parts of the Bible have been placed in the hands of the people. This amount of circulation has been effected irrespective of the labours of the Baptist Translation and Missionary Societies, and various Missionary Agents from the United States of America. Yet, after all, how meagre and insufficient the supply thus furnished for the teeming myriads of India's ignorant, deluded, and debased population!

The Committee of the British and Foreign Bible Society have long been desirous to do more for India. Much correspondence has at different times taken place with their active Auxiliaries and other friends of the Bible in that country, with a view to the extension of the work. Large grants of Scriptures, Printing and Binding Materials, as well as money, have been freely voted by the Committee, and various measures recommended for the wider dissemination of Divine truth, such as exploratory tours for the express object of Bible distribution, and an enlarged general system of Colportage by Native Christian Agency.

In the inscrutable providence of Almighty God, a new era now appears opening upon India. The fearful and criminal catastrophe which has spread such terror and cruel suffering through some of its fairest provinces, and which has filled the whole empire with consternation, has evidently impressed on the British public of all classes and religious denominations the conviction that more must be done, much more than has hitherto even been attempted, towards diffusing the benign and sanctifying influences of Christianity over our Indian possessions and dependencies; that the Bible, which has done so much for Britain, is one of the great means of blessing needed for India; and that whatever new and vigorous agencies may be called into operation, the Bible must occupy the prominent and foremost place.



That responsibility the Committee desire fully and solemnly to recognise. They feel assured that their constituents and the Christian public generally would deem them guilty of a grave dereliction of duty, if they were not prompt to provide for and to meet every claim as it may arise. In the discharge, however, of these obligations, the Committee may have to draw largely on the liberality as well as the sympathy of their supporters. They are aware that measures are already in preparation by the leading Missionary Societies for increasing the number of their Agents, and that comprehensive plans of Christian Education are likely to be attempted; and while they rejoice in the fact of such efforts being contemplated, they also feel that their effectiveness will materially depend upon the ready aid and vigorous co-operation of the Bible Society. The Committee, moreover, cannot forbear the expression of their fervent hope, that the restrictions which have closed the Government Schools against the free use of the Scriptures may be speedily removed, and thus a wide scope be afforded for the introduction of the Bible amongst the youth of India. And, above all, if He who has the hearts of all men in His hands should in great mercy dispose the native mind at large to give a welcome to Christian Instruction, there will be an opening for the Scriptures both in the Asiatic and European languages to an unprecedented extent, of which it is of the utmost importance that this Society should be fully prepared to take every advantage. It may not be inopportune, also, to state that heavy losses have been sustained by the destruction of books, paper, printing and binding materials, &c. This has been the case at Agra, as will be seen by the subjoined letter; also at Loodianah, Allahabad, and other places where depôts of Scriptures have been established.

It is in view of the immediate indispensable outlay to cover actual losses, and of prospective demands likely to arise, that the Committee, after careful deliberation, recommend the raising of a *Special Bible Fund for India*. In advising this step at the present juncture, they are governed no less by the suggestions and wishes of many earnest and influential friends throughout the country, than by the promptings of their own judgment and feelings. They now commend their appeal to all who desire the spread of Bible truth in every portion of the British dominions, adding the prayer, that He, whose blessing can give success to this and every other design of His servants, may by His Spirit cause His word to have free course and be glorified, till India in all her tribes and languages shall acknowledge the one Lord and Redeemer of men.

Signed, on behalf of the Committee—

SHAFTESBURY, *President*.

JOHN MEE,  
S. B. BERGNE, } *Secretaries*.

10, EARL STREET, BLACKFRIARS, LONDON,  
Nov. 30, 1857.

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### India.

*From the Rev. J. L. Scott, Secretary of the North-India Auxiliary Bible Society, Agra Fort, October 16th, 1857.*

You will have heard through the newspapers that on the 15th inst.

Station at Agra was, on that occasion, burned and destroyed. You will not, therefore, be surprised to learn that our Bible Depository is now a blackened ruin, and that the whole stock of our books—English, Arabic, Persian, Urdú, Hindée, Sanskrit, &c.—all, with scarcely any exception, have been destroyed. It is also to be feared that all the paper you had sent out for our Society has met a similar fate. It had been distributed at Agra, Loodianah, Allahabad and Mirzapore; and at all these places the printing establishments where the paper was have been destroyed, except perhaps the one at Mirzapore. The stock of English Bibles also, last sent out by your Society, never reached Agra, and, we fear, has been destroyed at Allahabad. We are therefore completely destitute of books, and the only means at our disposal is a fund of 16,000 rupees, of which 2639 rupees are your own donation for special objects, and of the rest it is probable that several thousands will be demanded by the presses of Agra, Allahabad, and Loodianah, for work completed but not paid for. We must also immediately set about the printing of new editions of all the Scriptures, and their several parts, in the Hindee and Urdú.

Under these circumstances our Committee, at its Meeting on the 7th instant, passed the following Resolution:

“The Secretary is directed to write to the Parent Society, asking for a grant of Bibles of various kinds, also paper for printing, and a donation in money for the purpose of assisting in the printing of new editions, and erecting a new Depository.”

The Committee are emboldened by your former liberality to hope that you will meet this request in the same spirit you have always manifested towards our Society.\* A great calamity seems to have fallen upon us, and so it is for the present; but we feel persuaded that God will, in some way, overrule it for good, and that our work, instead of being retarded, will, in a few years, go on with tenfold acceleration.

*From the Same, Agra, October 16, 1857.*

ALLOW me to make some suggestions in regard to the Bibles most needed and most likely to be disposed of at Agra.

We need a large supply of cheap School Bibles and Testaments. The boys in all our Schools are desirous of having those with References, and they are much to be preferred. At all our Mission schools these Bibles and Testaments are needed, and they are generally given gratis.

Of the handsomer kinds of Bibles there is always a constant demand, and this demand will no doubt be much increased now that many people have lost all their books. Pulpit and Family Bibles will be needed at a great many stations; also elegantly bound Bibles of various sizes. Of all these we need a pretty large supply. A few copies of German, French,

\* On the day the above letter was received (Nov. 30) the Committee voted to the North-India Auxiliary at Agra—

3406 copies of the Scriptures in various languages;

1000 Reams of Printing Paper; and

£1000 in money towards the expense of printing and circulating the Native Scriptures.

A few weeks previously the sum of £1500 was forwarded to the Calcutta Aux-

Italian, Portuguese, Welsh, &c., ought to be in store, as they are sometimes called for. We require too, a good supply of Hebrew and Greek, which are often requested. Some Latin copies are also needed. We hope that you will be able to supply us with the Persian in all the different forms and parts. Of these we have lost a large stock.

We shall no doubt need, sooner or later, a large supply of paper for printing. I think 1000 reams would be used up in a short time. This is all I think of as important to mention in reference to our wants.

We have been mercifully preserved in Agra hitherto. Many times our lives have seemed to hang in the balance. Two regiments of Native Infantry were here and the fort was in their hands. At any time they might have risen, as they intended to do, and cut us off, taking possession of the fort; but they were restrained until they were disarmed. Then afterwards, when an army of mutineers came upon us and our European regiment went out to meet them, it was a wonder to all that our whole force was not cut up in the retreat they were obliged to make from the battle-field. But the most marked interposition of Providence I have ever witnessed occurred a few days ago. We had been threatened for a long time by a force which was at Dholpore, about thirty miles from this place. These men finally made up their minds to attack us, and advanced in numbers about 6000. Just *one hour* before they came the moveable brigade from Delhi, after a thirty hours' march, reached Agra, and began to pitch their tents in ignorance of any immediate danger. The mutineers also seem to have been ignorant of the actual arrival of the column. The battle began on Saturday morning the 10th inst., and after an hour the enemy were completely routed, and, being pursued for ten miles, lost all their guns, fourteen in number, all their baggage, and sustained a loss of about 1000 killed. It was perhaps the most satisfactory victory we have gained since the commencement of these disturbances.

At present there is a rumour of our being attacked by the Gwalior troops, but as the brigade is near at hand, it is to be hoped that we shall be able to drive them off should they come, which indeed is, I think, very uncertain.

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### China.

*From the Rev. W. Muirhead, Shanghai, Aug. 31, 1857.*

I WROTE to you on the 1st inst., inclosing accounts of Bible colportage, printing expenses, &c., to date, which I hope you will receive in due course. I also informed you of having sent two of the Colporteurs to a distant part of the country with a large quantity of New Testaments. Since that time I have been apprised of their seizure and imprisonment by the Mandarins, professedly on the ground of their distributing books with the name of JESUS on the title-page. It was at once declared that the name identified them with the rebels, who are widely known to have adopted the religion of the Heavenly Father and Jesus, on which account books on the subject are suspected, and involve those who possess or distribute them in danger. This is particularly the case in distant places at all in the vicinity of the rebels, where their books and opinions are currently known; and a correspondence in sentiment with them on the point of the divinity of Jesus is considered dangerous.

been very harshly treated, put into the worst jails, deprived of their clothing and the little money they had with them, and transferred from place to place without having the necessaries of life supplied to them. At first they are said to have been in imminent danger of their lives. Soon after the receipt of their letter informing me of the subject, I sent a native to Soo-chow, about 100 miles from this place whither they expected to be sent, and he, after considerable difficulty, was permitted to see one of them. On his return he told me that their condition was truly deplorable, that they were suffering from want, from the wet filthy prison in which they lay, and the noxious effluvia arising from it. He ascertained from the officers that the charge was simply that which has been stated, but there was nothing to fear, as the books were known in that quarter to belong to foreigners, and a letter from the Consul would set matters right. I called on Her Majesty's Consul and represented the case to him, who, though not recognising it as under his jurisdiction, consented to exert his influence for the relief of the poor men. He wrote to the chief magistrate of Shanghai, who, after more than a week's delay, replied by inquiring what the circumstances were; and at the end of another week, informed the Consul that he had sent a communication to Soo-chow, requesting that the case might be brought up for examination. During all this time the two brethren have been enduring no small amount of misery, alleviated only by the letters and assistance it has been in my power to send them. It is impossible to say when they will be liberated, though I am in daily expectation of seeing them. As it is I am glad to receive such epistles as the one able to write transmits to me. Though anxious of course to be free, he writes with a full understanding and appreciation of his suffering for the Gospel's sake, and of his position as analogous to the experience of many of God's people in all ages. I hope and pray, as I have already written him, that his troubles may not move him from the faith and profession of the Gospel, and that he may not be induced to relinquish his office by the urgent solicitations of his unconverted friends.

*From the Same, Shanghai, September 14, 1857.*

I WROTE to you by the last mail, enclosing some communications from Mr. Wylie, of which I now send you a duplicate, and hope that you have received the other prior to the arrival of this. I am happy to say that the Colporteurs and boatmen have been liberated, and have reached Shanghai to-day. They were incarcerated for more than a month, and it was through the influence of Her Majesty's Consul that they were set free. Though suffering much from the effects of their imprisonment, they have not lost heart in the discharge of their work, and I hope they will be able to resume it in a short time. However, it will be necessary to associate a foreign Missionary with them in any distant tour they may make, as that will more certainly secure them from similar treatment. A foreigner, conducting himself in a proper manner, fails not to meet with respect, even far in the interior, at the hands of the authorities at least; and in future we must conduct our operations as much as possible in this manner.

*From R—, November 12, 1857.*

IN memory of a friend who loved the Bible Society, £1000.

*From N. R. T., October 5, 1857.*

PLEASE accept the small tribute of 1*l.* as a thank-offering for God's great love in the conversion of my son.

*From the Right Rev. Lord Bishop of Sierra Leone, London Nov. 6, 1857.*

I HAVE the honour to acknowledge your Lordship's note as President of the British and Foreign Bible Society. I shall esteem it a high distinction to be enrolled as one of the Vice-Presidents of the Bible Society, to a local Branch of which I have long been a subscriber, and in whose labours in Asiatic Turkey I have had the privilege of being once a partaker, though on a limited scale.

*From Mrs. Leonard Simpson, Birkenhead, Nov. 6, 1857.*

THE Fourteenth Annual Meeting of the Birkenhead Ladies' Branch of the British and Foreign Bible Society was held in the Argyle Rooms, Nov. 6, 1857, Rev. A. Knox, A.B., in the Chair. It was the largest and most respectable Meeting of the Friends of the Bible Society that has ever been convened in this place. Ministers of every Christian denomination met on the platform and urged the importance of the good work. The Rev. George Scott attended as a Deputation from the Parent Society, and each speaker entered most heartily into the subject and pressed home upon a most attentive audience the necessity of increased exertion for the spread of the pure Word of God at home and abroad. The finances are still on the increase, being for the past year 125*l.* 17*s.* 10*d.* as Free Contributions, and 47*l.* 10*s.* 5*d.* for Bibles and Testaments; making a total of 173*l.* 8*s.* 3*d.*, which is an increase over the past year of 21*l.* 9*s.* 2*d.* This is a source of no small encouragement both to Officers and Collectors, the former consisting of Treasurer and Secretary, the latter twenty in number; and the cry now is to those who have not taken part in this good work, "Come, and help us."

*From the Rev. W. Ambrose, Portmadoc, November 12, 1857.*

THE returns now sent will show that I have attended twenty-two Meetings during the past month in the counties of *Carmarvon, Denbigh, and Merioneth.*

Although I have no very striking incidents to embellish my report, I have cause to be thankful for the pleasure and privilege of witnessing the unabated, yea increasing zeal of my countrymen in the cause of the Bible Society. The Meetings were not only well attended, but crowded, with the exception of *Llanrwst*, where I had probably the largest audience on my route, but with 700 people the spacious chapel was little more than half full.

I have witnessed with much pleasure the undisturbed harmony and cordial co-operation of true Protestants of all sects and parties in the great work of disseminating the Holy Scriptures.

\* I am indebted to the Rev. John Williams, &c. for the following particulars.

If the local paper faithfully describes the impression produced by our Meetings there, very gratifying results may be expected.

In glancing over the Collecting-books I was delighted by finding that the poor had given so generally and so liberally. In some districts the Collector had called at every house to solicit contributions without meeting with a single refusal. The neighbourhood of *Llangybi*, Carnarvonshire, deserves particular notice. The population consists of small farmers and their dependants, with a very thin sprinkling of landowners; yet the contributions from the district amount to within a fraction of sixpence a head on the whole population.

Although I found the Auxiliaries generally in good working order, I could not but observe how much depends, in every locality, on a few persons. Where a Society becomes disorganized and unproductive, the evil may be traced to the negligence and apathy of one, two, or three individuals. Of this I could perhaps find a painful exemplification, even in North Wales. On the other hand, when a Society rises from a state of comparative insignificance to a high state of productiveness, it is generally attributable to the efforts of one person. Of this we have a pleasing illustration at *Cerrigy Druidion*, Denbighshire. Mr. Elias Williams, the indefatigable Secretary, came from London about the year 1850 to settle in his native village, where, amid difficulties through which young tradesmen have to struggle, he applied himself to the improvement of the Bible Society Auxiliary, which at that time was supposed to be doing well. The Free Contributions in 1849 were 23*l.*: they have ever since been on the increase, and last year they reached 50*l.*, raised in a poor mountainous district. The Annual Bible Meeting is considered one of the great events of the year in this mountain village, and Mr. Williams secures a full platform. Here indeed we have Exeter Hall on a small scale—a long Report to read, and an abundance of well written Resolutions to move and to second.

The welcome which I received at every point of the route was all that could be desired. Where all have been so kind I can particularize none.

#### REMITTANCES RECEIVED IN NOVEMBER, 1857.

|                         | Free Con-<br>tributions. | Purchase<br>Account |                          | Free Con-<br>tributions. | Purchase<br>Account |
|-------------------------|--------------------------|---------------------|--------------------------|--------------------------|---------------------|
| Aberdare.....           | ..                       | 7 7 6               | Cardiff.....             | ..                       | 16 5 0              |
| Abergavenny.....        | ..                       | 6 18 6              | Carmarthen.....          | ..                       | 15 0 0              |
| Aberayron.....          | 25 14 0                  | ..                  | Castle Bolton, &c.....   | 8 4 8                    | ..                  |
| Ackworth Ladies.....    | ..                       | 12 1 4              | Chester.....             | 455 10 1                 | 111 17 3            |
| Ashbourne.....          | ..                       | 19 8 9              | Chobham.....             | 10 18 6                  | ..                  |
| Axminster.....          | ..                       | 0 0 8               | City of Ely.....         | 13 3 6                   | ..                  |
| Bagillt.....            | 5 0 0                    | 4 15 0              | Clare.....               | 20 0 0                   | ..                  |
| Birmingham.....         | ..                       | 160 7 5             | Cleveland.....           | 10 0 0                   | ..                  |
| Birkenhead Ladies.....  | 15 6 10                  | ..                  | Ayton Branch.....        | 5 0 0                    | ..                  |
| Blackburn.....          | ..                       | 46 11 6             | Ladies' Association..... | 0 0 0                    | ..                  |
| Blackheath.....         | 2 13 2                   | 31 6 10             | Biladale ditto.....      | 10 2 3                   | ..                  |
| Ladies' Branch.....     | 18 0 0                   | ..                  | Hutton Rualy.....        | 5 10 0                   | ..                  |
| Greenwich Asso.....     | 18 0 0                   | ..                  | Cornwall.....            | ..                       | 160 0 0             |
| Bloomsbury & S. Pancras | ..                       | 90 0 0              | Coventry.....            | ..                       | 2 9 10              |
| Brackley.....           | 15 10 0                  | ..                  | Gwin Avon.....           | ..                       | 16 16 0             |
| Brecon Ladies.....      | 30 0 0                   | ..                  | Dartford Ladies.....     | ..                       | 3 12 9              |
| Bridlington.....        | ..                       | 10 0 0              | Denbigh.....             | ..                       | 1 8 0               |
| Bridport.....           | ..                       | 2 2 0               | Derby: Ilkeston.....     | ..                       | 20 0 0              |
| Bristol.....            | ..                       | 100 0 0             | Devon & Exeter.....      | 85 10 0                  | 50 0 0              |
| Burnley.....            | 45 0 0                   | 25 11 9             | Doncaster.....           | ..                       | 33 5 6              |
| Fence Branch.....       | 9 17 6                   | ..                  | Ladies' Association..... | 10 0 0                   | ..                  |
| Burslem.....            | 30 0 0                   | ..                  | Marr Ladies' ditto.....  | 9 0 0                    | ..                  |
| Bury (Lancashire).....  | ..                       | 41 19 0             | Tickhill ditto.....      | 13 11 8                  | ..                  |
| Bushey Ladies.....      | ..                       | 0 19 6              | Conisbrough ditto, for   | ..                       | ..                  |
| Brymbo.....             | ..                       | 13 0 0              | Turkish Bibles.....      | 3 3 0                    | ..                  |

|                                          | Free Contributions. | Purchase Account. |                                                                        | Free Contributions. | Purchase Account. |
|------------------------------------------|---------------------|-------------------|------------------------------------------------------------------------|---------------------|-------------------|
| Dowlais.....                             | ..                  | 10 10 6           | Nottingham.....                                                        | ..                  | 77 7 11           |
| Dulwich, &c.: Herne Hill Ladies.....     | 20 0 0              |                   | Lenton Asso.....                                                       | 5 0 0               |                   |
| Upper Norwood Ladies, 11 0 0             |                     |                   | Greasley.....                                                          | 2 15 6              |                   |
| East London.....                         | 42 4 10             | 129 12 8          | New Radford.....                                                       | 1 12 6              |                   |
| East Sussex.....                         | 265 0 0             | 260 14 8          | Southwell Branch.....                                                  | 37 0 0              |                   |
| Fordingbridge.....                       | 10 0 0              | 5 17 5            | Eddingley Asso.....                                                    | 1 0 0               |                   |
| Ladies' Association.....                 | 13 0 0              |                   | Kimberley ditto.....                                                   | 3 9 6               |                   |
| Gainsborough.....                        | ..                  | 19 18 3           | Bottesford.....                                                        | 6 16 6              | 0 15 8            |
| Amcotts.....                             | 5 0 0               |                   | Oldham.....                                                            | 35 0 0              |                   |
| Huddersfield.....                        | 1 10 0              |                   | Oundle.....                                                            | ..                  | 0 11 7            |
| Epworth.....                             | 6 0 0               |                   | Oxford.....                                                            | ..                  | 13 15 5           |
| Ferry.....                               | 3 10 2              |                   | Portsea.....                                                           | ..                  | 20 19 1           |
| Walsingham.....                          | 3 6 7               |                   | Ramsey Ladies (Hunts).....                                             | 15 0 0              |                   |
| Morton & East Stockwith, 1 15 0          |                     |                   | Belgrave.....                                                          | ..                  | 3 11 10           |
| Blyton.....                              | 0 0 0               |                   | Risca.....                                                             | ..                  | 2 10 0            |
| Cabourn.....                             | 2 7 0               |                   | Rutland.....                                                           | 100 0 0             |                   |
| Gosport Ladies.....                      | ..                  | 18 9 8            | Seagrave.....                                                          | 6 11 3              |                   |
| Gravesend.....                           | 20 0 0              | 3 17 4            | South African.....                                                     | 100 0 0             |                   |
| Gravesend Ladies.....                    | ..                  | 1 19 11           | South-West Essex.....                                                  | ..                  | 1 4 9             |
| Hadley, Barnet, &c.....                  | ..                  | 5 13 8            | Upton Juv. Asso.....                                                   | 12 3 5              |                   |
| Trent Branch.....                        | ..                  | 3 8 0             | St. Ives (Hunts).....                                                  | 26 0 0              |                   |
| Hanley and Shelton.....                  | ..                  | 127 0 0           | Stockton.....                                                          | 8 16 5              |                   |
| Stoke-on-Trent Branch, 23 7 2            |                     |                   | Stockbridge.....                                                       | ..                  | 1 13 0            |
| Hartlepool.....                          | 18 10 3             | 6 12 10           | Stoke Newington.....                                                   | 15 6 11             | 9 15 10           |
| Haslemere.....                           | ..                  | 1 7 6             | Stony Stratford.....                                                   | 15 0 0              |                   |
| Hawes.....                               | ..                  | 8 1 6             | Stourbridge.....                                                       | ..                  | 9 10 11           |
| Henley-on-Thames.....                    | ..                  | 16 8 0            | Swansea.....                                                           | ..                  | 48 0 0            |
| Haywood.....                             | 31 0 0              | 10 0 0            | Kilvey.....                                                            | 15 0 0              |                   |
| Holddesdon.....                          | 25 0 0              | 2 3 0             | Thrapstone.....                                                        | 30 0 0              | 4 0 0             |
| Holmfirth.....                           | ..                  | 23 2 2            | Tottenham Ladies.....                                                  | ..                  | 4 3 2             |
| Horncastle.....                          | ..                  | 40 0 0            | Ventnor.....                                                           | ..                  | 7 5 1             |
| Howden: Park House Juv. Association..... | 1 10 0              |                   | Warwick Ladies.....                                                    | 14 0 0              |                   |
| Huntingdon.....                          | 102 0 10            | 60 11 11          | Welshpool Ladies.....                                                  | ..                  | 9 4 10            |
| Inverary.....                            | 21 0 0              |                   | Wellington (Salop).....                                                | ..                  | 13 4 10           |
| Isle of Man.....                         | ..                  | 35 19 3           | West Sussex.....                                                       | ..                  | 5 0 0             |
| Isle of Ely.....                         | ..                  | 20 17 7           | Witney.....                                                            | ..                  | 10 1 8            |
| Islington.....                           | 50 0 0              | 12 17 9           | Woburn.....                                                            | ..                  | 0 19 2            |
| Jersey.....                              | ..                  | 44 11 3           | Woolwich.....                                                          | 15 0 0              |                   |
| Keighley.....                            | ..                  | 10 0 0            | Workshop.....                                                          | 15 0 0              | 12 0 0            |
| Kingsbridge.....                         | 23 10 0             | 5 16 1            | Anston.....                                                            | 10 0 0              |                   |
| Ladies' Association.....                 | 7 10 0              |                   | Carlton.....                                                           | 24 0 0              |                   |
| Kingston-on-Thames.....                  | ..                  | 0 11 0            | Workshop.....                                                          | 7 0 0               |                   |
| Kirton-in-Lindsey.....                   | ..                  | 22 7 8            | Wotton-under-Edge.....                                                 | 15 0 0              | 39 12 5           |
| Ladies' Association.....                 | 5 0 1               |                   |                                                                        |                     |                   |
| Redbourn.....                            | 1 15 0              |                   | DONATIONS OF TEN POUNDS & UPWARDS.                                     |                     |                   |
| Willoughton.....                         | 3 17 0              |                   | Dernfeld, for India.....                                               | 10 0 0              |                   |
| Lancaster.....                           | 30 0 0              |                   | G. E. A.....                                                           | 20 0 0              |                   |
| Leicester.....                           | ..                  | 02 16 4           | Half Bank-Note, No. 50,400.....                                        | 100 0 0             |                   |
| Melton.....                              | 17 0 0              |                   | Kemble, Rev. Charles, Stockwell.....                                   | 100 0 0             |                   |
| Loughborough.....                        | 44 0 0              |                   | R., in memory of a friend who loved the Bible Society.....             | 1000 0 0            |                   |
| Market Harborough.....                   | 22 2 0              |                   | Young, Miss, Newport, Isle of Wight... ..                              | 10 10 0             |                   |
| Lutterworth.....                         | 10 0 0              |                   |                                                                        |                     |                   |
| Llandegai & Llanllechid.....             | 70 0 0              | 30 7 5            | LEGACIES OF TEN POUNDS & UPWARDS.                                      |                     |                   |
| Llandiloies: Carno.....                  | 4 12 6              | 4 7 6             | Cransfield, Miss Elizabeth, late of Leicester..... (duty free)         | 50 0 0              |                   |
| Llandoverly.....                         | ..                  | 14 17 11          | Hayward, Joseph, late of Audlem.....                                   | 10 0 0              |                   |
| Llanstunffraid.....                      | 5 0 0               | 5 7 8             | Hunt, Mrs. S., late of Istobek.....                                    | 19 19 0             |                   |
| Macclesfield.....                        | 55 0 0              | 56 2 0            | Langley, J. H., Esq., late of Cardiff.....                             | 19 19 0             |                   |
| Maidstone.....                           | ..                  | 44 10 0           | Ramsden, Richard, Esq., late of Brook Street, Holborn..... (less duty) | 100 0 0             |                   |
| Maldon.....                              | ..                  | 18 4 2            | Wilkinson, John, Esq., late of High Wycombe..... (less duty)           | 3000 0 0            |                   |
| Manchester, Jamaica.....                 | ..                  | 27 0 0            | Williams, Edward, Esq., late of Henlaving (less duty)                  | 40 0 0              |                   |
| Merc.....                                | 10 0 0              |                   |                                                                        |                     |                   |
| Ladies' Asso.....                        | 8 0 0               |                   | CONTRIBUTIONS TO THE BENEVOLENT FUND RECEIVED IN NOVEMBER.             |                     |                   |
| Merthyr Tydvil.....                      | ..                  | 13 0 0            | Burgess, Rev. W., Thorp, near Colchester.....                          | 5 0 0               |                   |
| Newark: Carlton-le-Moorland.....         | 4 2 6               |                   | Cobb, F. W., Esq., Margate.....                                        | 5 0 0               |                   |
| Newcastle-under-Lyne.....                | ..                  | 98 3 8            | Fox, Samuel, Esq., Tottenham. (annual)                                 | 1 1 0               |                   |
| Newport Ladies (Isle of Wight).....      | ..                  | 15 17 3           | Jennings, Miss, Silnstone.....                                         | 0 10 0              |                   |
| Newport Pagnel.....                      | 10 9 7              | 8 10 2            | Robinson, Rev. G. W., Wainley.....                                     | 0 10 0              |                   |
| Norfolk & Norwich.....                   | ..                  | 100 0 0           |                                                                        |                     |                   |
| Northbourne Asso.....                    | 5 19 4              |                   |                                                                        |                     |                   |

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London. E. C.; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, & Co., Birchinn Lane, London, E. C.; advice being sent to Mr. WILLIAM HITCHIN, Accountant.

## MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON, E. C.

NOTICE.—The SECRETARIES of AUXILIARY and BRANCH\* SOCIETIES are respectfully requested to furnish information of the Establishment of any New Society, or any correction in the List of Patrons and Officers of Auxiliary or Branch Societies, *on or before the 28th of February*; at which time that part of the APPENDIX to the Report containing the List of Societies, with their Officers, will be sent to Press.

## Germany.

*From the Rev. G. P. Davies, Frankfort, Dec. 31, 1857.*

I HAVE to report on the affairs of our Agency for the quarter ending on the 31st of December 1857.

Our distribution in October was 4555 copies; in November, 6690; in December (including the free grant to the Society at Bâle) 8236: so that our total distribution during the past three months has reached the sum of 19,486 copies, a result for which we bless God and take courage.

I have had it in my power to make one or two other grants of Scriptures, though not at the expense of the Society. You are probably aware that our bookbinders are men of a humble rank of life. The guild-system, here in full vigour, limits the number of workmen which a master-binder may employ, and in that way confines the trade to a comparatively poorer class. One of these men was about to celebrate his "silver marriage," i.e. the twenty-fifth anniversary of his wedding-day. This day is, in Germany, a day of high joy, inferior only to the "golden marriage," or fiftieth anniversary of the same event. On this day, then, of his "silver marriage," I received from him the following note:—

"I wish the amount of this day's bill to be devoted to the purchase of Bibles and Testaments, to be distributed gratis among the poor, according as the Director of the praiseworthy Bible Society may think fit. This request, on my part, is but the fulfilment of a vow made to our faithful Lord and Saviour, and, indeed, it is but from the treasury of His property; a poor sacrifice of filial gratitude, laid with deep humility on His altar for the furthering of our holy faith. May the Lord accept it! May He bless this mite to promote the glory of His holy name! 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also.'"

This was the bookbinder's letter, accompanied by thirty-five guildens, or 2*l.* 18*s.* 4*d.* Some twelve months ago God took to himself his only



daughter, and left him childless. Shortly after my arrival in Frankfort he wrote to me, his heart yet wrung with anguish; but affliction has only brought him nearer to God, and this is his method of saying, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!" I have made partial use of his gifts by grants to two Orphan Asylums, one in the Palatinate, and another in the kingdom of Bavaria.

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*From Mr. N. B. Millard, Cologne, Dec, 8, 1857.*

SINCE my last monthly letter 6531 copies of the Scriptures, viz. 2315 Bibles and 4216 Testaments and Psalms, have been added to our circulations; consequently, 64,357 volumes have been issued this year. To estimate the value of this, allow me to add one extract from a letter written by one of our Colporteurs, which, when I read it, made a deep impression on my mind, and aroused ardent aspirations to Him who has given us a Word possessed of rich qualities. The Colporteur writes—"On entering a house near Siegen a woman bought a Testament, and said, 'Two years ago I purchased a Bible from you. That book was the instrument of my conversion.' You can think what my emotions were. Yes, 'Thou art worthy to take the book, and open the seals thereof.'" How such a fact should search the hearts of those in whose hands the Author of the book has placed earthly treasure, and make them call out, "Lord! what wilt thou have me to do?"

I have just returned from Hanover. The circulations are, on an average, 100 copies a week. The Hanoverian Branch is young; only five weeks old. It requires care, but will, I trust, grow and become a noble tree.

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### Turkey.

*From Mr. B. Barker, Smyrna, Nov. 18, 1857.*

IN course of conversation I heard the other day from two gentlemen, not connected with any Religious Societies, the following short but interesting particulars of the Turks and the Scriptures.

The first related, that having proposed to Lord ——— to visit, with him, a certain influential Turk, a Pacha if I mistake not, he bought a Turkish Bible to present to him on the occasion, to the surprise of Lord ———. He, notwithstanding, gave the Sacred Volume, and the Turk got up, thanked him, and embraced him cordially, requesting the donor to write his name in it, and the day he presented it to him.

The second gentleman said, that, on visiting a learned Turk, he was surprised to see a Turkish Bible by his side. The Turk perceiving this, said, "This book contains many valuable things." To which the gentleman replied, "Yes, and all the prophets."

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### Africa.

*From the Rev. C. A. Gollmer, Abbeokuta, Dec. 1, 1857.*

I AM thankful to say there are many Yoruba-reading Christians here, our converts, who as much appreciate and love their Yoruba Scriptures, (as far as they are translated,) as a true English Christian can appreciate and love his English Bible. Our converts are most thankful to your Society for this blessing; and I am sure it would do the heart of your Committee, and the members of the British and Foreign Bible Society

in general, good, could they visit our Sunday Schools, and see how old and young, high and low, bond and free, man and woman, parents and children, most assiduously and perseveringly endeavour to learn, and try and try again, till they can read one book after the other as they arrive in the country.

I may say the Bible, the word of God, as everywhere, so here, is the safe and sure foundation of our Missionary superstructure; and therefore the work stood firm whilst floods and winds of persecution vainly sought to overthrow it; and so it will endure beyond the decay of the builders, for it is eternity born and destined.

\* \* \* \* \*

When the case of Scriptures arrived at Abbeokuta, I sent to inform our people at the various Stations, and within a few weeks most of the English Bibles were sold, and that chiefly to our Native Christians, many of whom learn to read the word of God in English also. The Arabic Bibles I recommended to the Mohammedans visiting me; and some I sent to the houses of others, but have not been able to sell any as yet. The Mohammedans here being rather unlearned, not many can read the Arabic Bible.

\* \* \* \* \*

### Domestic.

*From Miss Webb, Pinlico, Dec. 11, 1857.*

THE kind readiness which the Committee of the British and Foreign Bible Society has always evinced to help the Society for Promoting Female Education in the East, encourages me to hope that this appeal on behalf of the latter will not be in vain.

Miss Goodenough was sent out by this Society to Secundra, Agra, three years since, to assist Mrs. Hornle, wife of one of the Missionaries stationed there in connection with the Church Missionary Society. I need not enter into details respecting the total destruction of this station: the papers will have informed you of this. Our young teacher Miss Goodenough is a destitute refugee in the fort, but she has all her pupils safe with her within its walls.

Her attachment to these children, and her devotedness to her work, have excited much interest in the fort, and a gentleman has kindly sent her three tents in which to assemble and teach her little scholars. All her books and school-materials being lost, she can only from memory try to keep up what they previously learned from her.

Our Committee purposes sending her a box of books, &c., by the next overland mail, as the road now seems likely to be open; and my object in writing to you is to ask if the Committee of the Bible Society would grant to us, for her use, six English School Bibles and twenty-five common English Testaments.\*

The gift would be very acceptable in this emergency, and would add to the numerous obligations under which our Committee already lies to yours.

*From the Rev. J. A. Page, Tintwistle, Jan. 2, 1858.*

I SEND herewith a list of forty-four Meetings, which I have been privileged to attend during the past quarter, and I have pleasure in stating,

\* The Committee had much pleasure in acceding to this request.

that with few exceptions they have been of an encouraging character, confirming my conviction that the cause of the Society is still progressing in the district under my charge.

On several previous occasions it has been a pleasure to select for special mention some of those places where there has been evidence of more than ordinary effort on the part of our fellow-labourers in the good cause; and though many others might claim a similar distinction, I am led to call particular attention to the following.

In the first place, our good friends at *Ackworth*, and our juvenile friends especially, have afforded me much satisfaction by the evidence of their untiring zeal. From each of the two Juvenile Societies a Free Contribution of upwards of eleven pounds has been paid over to the Ladies' Association, and at the present time the interest is, if any thing, on the increase. The Annual Meeting of the Ladies' Association was very numerously attended, and the touching circumstance of the Chairman's paying to the Society the little savings of his recently-departed child proved a profitable incident in the proceedings of the evening.

I may next mention that the *Selby* Branch is becoming a very prolific one in new Associations, which are bidding fair to rival their parent in the amount of golden fruit. The pioneering energy of a recently-appointed Secretary has been productive of these results; whilst the ladies of the original Association seem determined to achieve all that can be achieved in their department of labour. A considerably larger Free Contribution from the Selby Branch will be the justification of my laudatory remarks.

But perhaps the most delightful Meeting I have attended during the past year was held at *Blyth*, where a New Association is formed, in connection with the Bawtry Branch. The Chair was taken by our old friend, Henry Walker, Esq., of Clifton House, Rotherham, who expressed "the deepening of his attachment with the declining of his days;" and the sentiment was echoed by your well-known and highly-valued friend, Robert Ramsden, Esq., of Carlton, under whose hospitable roof I had the privilege of witnessing a practical comment upon the meaning of the text, "As for me and my house, we will serve the Lord." The untiring efforts of two or three ladies of the village were crowned with abundant success, and an assembly of nearly one half of the whole population was no uncertain evidence of the interest which had been excited. A collection of nearly 10*l.* at the doors was an equally satisfactory conclusion of so interesting an assembly.

On the 19th of December I attended the Anniversary of the *Holmfirth* Branch; and although the Meeting was a small one, the report of a Free Contribution of 30*l.* from this new Society was a very promising feature in the state of things, especially as being the produce of Annual Subscriptions.

Other places and Societies might be particularized as examples of earnestness in the good work, but no further trespass upon your valuable time must be ventured. Suffice it to say, that at the close of the sixth year in which I have been officially connected with the Bible Society, I feel more encouraged than ever to pursue my labours, and more anxious in the review of the blessing graciously vouchsafed to them, to evidence my gratitude by a more entire devotedness to the word and the work of the Lord.

*From the Rev. T. Phillips, Hereford, Dec. 31, 1857.*

It was only on Monday night that I reached home, after an absence of nearly one month. I have now finished the public work of the year, and although the time is now very near when I shall be expected to furnish a review of the whole year's labours, I cannot allow these returns to be placed in your hands without a few lines in reference to the last quarter. The Meetings attended during the three months are fifty-two in number; and in glancing over the lists you will see that my Meetings have been spread over a large surface of country. During the same period I have had opportunities to present the claims of the Society in twenty-one different pulpits.

Twenty-six of the Meetings were attended, and ten of the Sermons were preached on the last journey, in portions of *Carmarthenshire*, *Cardiganshire* and *Pembrokeshire*. This is a route which is only taken once in two years, and I regret to say that I am the only representative of the Society which the people have seen for twenty years past. This evil can only be avoided by altering the time of the Meetings, or by inducing some of our friends, who are capable of doing our work in the two languages, to visit these parts alternately with myself. There are many difficulties in the way of altering the time; and I have found by experience that my friends, who are not unwilling to help us at other times, are not at all disposed to turn out in December, and to travel daily in a country where the railway, and even coach accommodation, is of the most scanty description. To myself, however, it is one of the most inviting routes: the kind reception, the warm-hearted hospitality, the crowded Meetings, the mixed services on Sundays, at which all unite, the liberal collections which follow—all these, when put together, form an ample reward for any labour and exposure connected with this winter route.

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*From Mrs. Ranyard, London, October 20, 1857.*

If I had only to report progress to your Committee in the shape of figures with regard to the subject of Female Colportage in St. Giles's, I fear they might consider the results to be rather unsatisfactory. A grant of 10*l.* was made from the residue of the Jubilee Fund for that purpose towards the close of the month of June last, which has been dispensed at the rate of 10*s.* a week to the person known as "Marian" in the "Book and its Missions"\* during the space of nineteen weeks; ten shillings, therefore, only now remaining of the grant.

The sum returned as a balance to this expenditure is only 6*l.* 7*s.* 9*d.*, by the sale of 119 Bibles and 128 Testaments: total, 247 copies. For 155 of this number payment was received at once, but the remaining 92, have been paid\* for by weekly penny subscriptions, which have required no small amount of perseverance, patience, and courage to collect. Not a room has been left unvisited in many of the worst lanes and courts of St. Giles's. In standing with "Marian," as I have done to-day, at the entrance of the notorious Church Lane, I thought that many would have shared my thankfulness that fourteen copies of the sacred volume had found their way through her means into that terrible place, where people re-

\* See June, August, September, and October Numbers, published by W. Kent and Co., Paternoster Row.

spectably dressed do not care to venture, even in broad daylight, and where no ordinary Colporteur would in all probability have sold a single copy.

This Colportage has been commenced as an experiment, and it happens to have been made in the worst months of the year for this district, owing to the frequent absence of the people in the agricultural occupations of "haying, harvesting, and hopping;" and much extra time and labour have been expended in testing the best modes of obtaining access to these frequently miserable interiors. "Marian" says with honest gladness that "not one of her subscribers has failed to complete the subscription when begun;" which, considering the migratory habits of the population, is really marvellous. Their prevailing taste has been generally for the tenpenny roan gilt Bible, and the fourpenny gilt Testament; but if this class of labour is to be continued, as we certainly hope it may, we shall endeavour to inspire a preference for large print and cheap sheep bindings.

These Bible visits have, on the whole, been received with great thankfulness, and their incidental influence for good on the habits of the persons visited has far surpassed expectation. This poor woman, one of themselves, is gaining every day a quiet power over a class of individuals below the decent poor, who nevertheless earn enough to support them in comfort, and as respectable members of society, but who spend their money wastefully and recklessly, having never been taught to do better.

Finding access to these comfortless homes, with the message from heaven in her hand, and in repeated visits taking all wise opportunities to read a few verses in the hearing of their inmates, this female colporteur has, to the surprise of those most acquainted with the locality, succeeded in obtaining an entrance and a welcome where other efforts to do so have mostly failed. Ragged Schools, Mothers' Classes, Reformatories of all kinds, obtain fresh recruits through her efforts, and she is also leading many to places of Public Worship on the Sabbath.

The Rector of St. Giles's, the Rev. A. Thorold, as well as the Rev. W. Brock, the neighbouring minister of Bloomsbury Chapel, take a lively interest in her plans for usefulness; while Mr. Fordham, a member of your own Committee, can witness to their prospective influence on the diet, sobriety, and cleanliness of the people.

All this fair promise has sprung, as in old time, from the root of Bible Society visitation. In the present state of the poor and crowded districts of London it appears to be necessary to have recourse to a paid Female Agency; and if this were carried out simultaneously by suitable and carefully selected Agents for similar neighbourhoods to St. Giles's, is it not probable that the reflex influence of such effort would be to elicit the voluntary Agency, now so deeply needed, likewise? The female now employed considers that there is work for three persons of her own order in the St. Giles's District alone. Her experience has proved that the good old work of Bible circulation requires a fresh impulse, even in the heart of our own city. If the means were at my disposal, I should like to employ two other women, trained under the present very exemplary Agent, possibly for three days a week, and at half her salary at first, and to place them, when trained, under the personal superintendence of some suitable lady who is a member of a Bible Committee in the district.

I believe that judicious reports of the proceedings of such persons would do much to excite and awaken an interest in Bible Society affairs

in London itself, which, though it once existed, has now lapsed into a strange indifference. All the noble exertions of the Society to give the word of life in every language to idolaters abroad might possibly meet with surer sympathy and appreciation, in consequence of the perception in detail of the efforts by which that same word is carried also to the not less pitiable heathen at home.

### REMITTANCES RECEIVED IN DECEMBER, 1857.

|                            | Free Con-<br>tributions. | Purchase<br>Account. |                             | Free Con-<br>tributions. | Purchase<br>Account. |
|----------------------------|--------------------------|----------------------|-----------------------------|--------------------------|----------------------|
| Aberdare.....              | ..                       | 2 0 0                | East Claydon.....           | 2 8 11                   |                      |
| Aberystwith.....           | ..                       | 18 15 8              | Epsom Ladies.....           | ..                       | 5 6                  |
| Arundel.....               | ..                       | 4 0 8                | Faversham.....              | 0 0 0                    |                      |
| Balbadoes.....             | 100 0 0                  |                      | Forres.....                 | 12 0 0                   |                      |
| Barnsley.....              | ..                       | 10 1 11              | Glastonbury and Street ..   | ..                       | 12 18 0              |
| Bedjefelt.....             | 10 11 9                  | 12 0 0               | Gravesend Ladies.....       | 10 0 0                   | 1 4 10               |
| Berriew.....               | ..                       | 3 15 0               | Grimsby.....                | ..                       | 10 0 0               |
| Bilston Ladies.....        | ..                       | 5 0 0                | Goole.....                  | ..                       | 12 0 0               |
| Birkenhead Ladies.....     | 10 2 10                  |                      | Gwendraeth.....             | 5 0 0                    |                      |
| Blackpool.....             | ..                       | 3 6 11               | Gwyddelwern.....            | 10 0 0                   | 6 1 0                |
| Bloomsbury & S. Pancras:   |                          |                      | Hadley, Barnet, &c.....     | 20 0 0                   | 5 2 4                |
| Queen Square Asso.....     | 10 0 0                   | 15 0 0               | Trent Branch.....           | 13 18 10                 |                      |
| Bridgnorth Ladies.....     | ..                       | 0 11 1               | Haggerstone & Hackney Rd.   | ..                       | 6 0 0                |
| Bristol.....               | 50 0 0                   | 50 0 0               | Hallifax (N.S.).....        | 100 0 0                  | 18 2 7               |
| Westbury & Henbury ..      | 6 6 0                    |                      | Hampstead.....              | ..                       | 32 16 0              |
| Broseley.....              | 10 1 0                   |                      | Harrow.....                 | ..                       | 28 0 1               |
| Bullth.....                | 2 10 8                   | 12 0 0               | Harrowgate, Hamptwaite, G   | 0 0 0                    |                      |
| Camberwell Ladies.....     | 10 10 8                  |                      | Thornthwaite.....           | 3 10 0                   |                      |
| Cauterbury.....            | ..                       | 21 3 5               | Henley-on-Thames.....       | 20 0 0                   |                      |
| Ashford Ladies' Asso.....  | 9 3 5                    |                      | Highgate.....               | 30 0 0                   | 12 6 0               |
| Whitstable.....            | 18 0 0                   |                      | Hitchin & Baldoek.....      | 67 0 0                   | 22 19 5              |
| Bridge & Patricbourne, 12  | 5 1                      |                      | Hitchin Ladies' Asso.....   | 33 0 0                   |                      |
| Preston.....               | 0 17 2                   |                      | Holmfirth.....              | 20 0 0                   |                      |
| Littlebourne.....          | 5 0 0                    |                      | Ladies' Asso.....           | 10 0 0                   |                      |
| Nonington.....             | 3 5 0                    |                      | Huddersfield.....           | 54 17 1                  |                      |
| Hardres.....               | 10 0 0                   |                      | Hungerford.....             | ..                       | 8 16 3               |
| Wye.....                   | 0 0 2                    |                      | Islington.....              | ..                       | 24 12 0              |
| Worth.....                 | 5 5 9                    |                      | Isle of Ely.....            | ..                       | 90 0 0               |
| Central Sussex.....        | ..                       | 10 0 0               | Isle of Sheppey.....        | ..                       | 9 13 6               |
| Cheltenham.....            | 24 0 0                   | 50 0 0               | Keighley.....               | ..                       | 5 0 0                |
| Ladies' Asso.....          | 25 0 0                   |                      | Kendal.....                 | ..                       | 101 4 4              |
| Charlton Kings' Asso.....  | 18 0 0                   |                      | Kingsbridge.....            | ..                       | 3 5 0                |
| Chesham Ladies.....        | ..                       | 4 9 4                | Lane End & Longton.....     | ..                       | 8 7 1                |
| Chestersfield.....         | ..                       | 10 10 0              | Leicester.....              | ..                       | 7 14 10              |
| Birmingham.....            | 2 14 6                   |                      | A friend, per Paris's       |                          |                      |
| Baslow.....                | 15 7 9                   |                      | Banking Company.....        | 5 0 0                    |                      |
| Colne.....                 | 42 0 0                   |                      | Barkby Association .....    | 7 7 6                    |                      |
| Congleton.....             | 55 0 0                   |                      | Liverpool.....              | ..                       | 172 8 8              |
| Cornwall.....              | ..                       | 100 0 0              | Lianbrynmair.....           | 8 10 0                   | 3 10 0               |
| Cornwall (Tasmania) .....  | ..                       | 400 0 0              | Llandegai & Llanllechid ..  | ..                       | 10 18 9              |
| Cowes Ladies.....          | 10 0 0                   | 4 0 0                | Llandrillo.....             | 8 17 9                   | 0 2 3                |
| Criccieth.....             | 8 10 0                   | 4 18 6               | Llanrwst.....               | 16 2 3                   | 22 12 0              |
| Cwm Avon.....              | 19 0 0                   |                      | Trefriw.....                | 7 6 4                    |                      |
| Cynwyd.....                | 5 15 0                   | 4 5 0                | Llanstiffraid & Colwin..... | 8 0 0                    | 3 3 0                |
| Deeping.....               | ..                       | 9 7 5                | Llanstiffin.....            | 22 7 10                  | 8 2 6                |
| Maxey.....                 | 4 12 0                   |                      | Lowestoft.....              | ..                       | 5 15 8               |
| Derby.....                 | ..                       | 140 14 3             | Luton.....                  | ..                       | 4 10 6               |
| Ashover Asso.....          | 7 3 0                    |                      | Madeley.....                | ..                       | 15 15 9              |
| Lea, Holloway & Dethick, 6 | 16 0                     |                      | Maldenhead.....             | ..                       | 9 17 10              |
| Sandiacre.....             | 4 10 0                   |                      | Market Drayton.....         | 10 0 0                   |                      |
| Derby Ladies.....          | 50 0 0                   |                      | Mill Hill.....              | ..                       | 2 6 10               |
| Belper Branch.....         | 69 0 0                   |                      | Nailsworth.....             | ..                       | 2 14 7               |
| Ingleby.....               | 0 11 0                   |                      | Nantwich.....               | 50 0 0                   | 25 0 0               |
| Church Broughton.....      | 8 2 6                    |                      | Narberth.....               | ..                       | 4 10 0               |
| Quarndon.....              | 0 16 0                   |                      | Newark.....                 | ..                       | 39 13 7              |
| Heanor.....                | 1 5 0                    |                      | Ladies' Asso.....           | 10 0 0                   |                      |
| Longstone.....             | 1 0 0                    |                      | Broughton.....              | 2 18 10                  |                      |
| Stanley.....               | 1 19 6                   |                      | Claypole.....               | 5 15 2                   |                      |
| Little Eaton.....          | 5 0 0                    |                      | Barnby.....                 | 3 0 0                    |                      |
| Long Lane.....             | 6 8 7                    |                      | Farnsfield.....             | 11 0 0                   |                      |
| Repton.....                | 4 1 3                    |                      | Farndon.....                | 4 0 6                    |                      |
| Youghgrave.....            | 5 19 3                   |                      | Thorpe.....                 | 1 1 0                    |                      |
| Parwich.....               | 15 0 0                   |                      | Sutton-on-Trent.....        | 2 0 0                    |                      |
| Dudley.....                | ..                       | 20 0 0               | Twig Societies.....         | 4 4 1                    |                      |
| Dwygyfylchi.....           | 21 0 0                   | 4 5 0                | Newcastle-on-Tyne.....      | ..                       | 53 4 6               |
| Dyserth & Llandrindod..... | 5 0 0                    | 2 12 4               | Newcastle-under-Lyne.....   | ..                       | 16 9 5               |
| East Suffolk.....          | 200 0 0                  | 150 0 0              | Newcastle Emlyn.....        | ..                       | 0 18 0               |
| Framlingham.....           | 12 0 0                   |                      | New South Wales.....        | ..                       | 500 0 0              |

|                               | Free Contributions | Purchase Account. |
|-------------------------------|--------------------|-------------------|
| Northampton.....              | 20 0 0             | 38 11 1           |
| Ladies' Asso.....             | 20 0 0             |                   |
| Creston Branch.....           | 8 10 0             |                   |
| Naseby.....                   | 23 15 1            |                   |
| Ecton.....                    | 5 7 0              |                   |
| Spratton.....                 | 14 10 0            |                   |
| Scaldwell.....                | 0 17 3             |                   |
| North-East Cambridge Br.      | 4 16 3             |                   |
| Wicken.....                   | 1 11 6             |                   |
| Nottingham.....               | ..                 | 80 13 0           |
| Nuttall.....                  | 5 0 0              |                   |
| Eastwood.....                 | 14 0 0             |                   |
| Cinder Hill.....              | 5 0 0              |                   |
| Ockbrook & Borrowash.....     | 10 0 0             |                   |
| Otley.....                    | 2 16 9             |                   |
| Pembroke & Pembroke.....      | 10 0 0             | 12 0 9            |
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| Ackworth Juv. Asso.....       | 11 8 10            |                   |
| The Mount Juv. ditto.....     | 11 3 0             |                   |
| Portes.....                   | ..                 | 14 12 8           |
| Forest of Bere.....           | 5 0 0              |                   |
| Preston.....                  | ..                 | 60 0 0            |
| Richmond (Surrey).....        | 15 10 6            |                   |
| Ladies' Asso.....             | 18 1 0             |                   |
| Kew Ladies.....               | 7 0 0              |                   |
| Twickenham Ladies.....        | 5 0 0              |                   |
| Rochdale.....                 | 48 5 8             | 132 2 0           |
| Ladies' Asso.....             | 21 17 4            |                   |
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| Tenby Ladies.....             | ..                 | 6 19 0            |
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## THE OLDEST CITY IN THE WORLD.

ASIATIC TURKEY is now divided, for missionary operations, into five distinct fields:—the Syrian, the Assyrian, and the Nestorian, the North, and the South Armenian. In our classification, we place the SYRIAN first, because we wish to go back to DAMASCUS, the spiritual birthplace of the Apostle of the Gentiles, to whom God committed the utterance of so large a portion of his NEW Testament; and from that southern point to look abroad on those modern missions, so free from any sectional peculiarity—which it has been the general conviction of the Christian churches in Europe to “aid,” as commenced by the Americans, rather than to attempt to rival, even in the spirit of godly jealousy or zeal.

And why is this? Because the missions in Turkey in Asia are addressed to the members of ancient Eastern churches, fallen into decay and error, but yet able to present forms and orders from their original constitution, which can compete with any of man’s devising at a later day. The way which God has obviously honoured in these lands, themselves the cradle of the Scriptures, is, as has been said by Dr. Hamlin, “the approach to those we wish to teach WITH THE WORD OF GOD ALONE, summoning them to its high tribunal, and retiring ourselves behind the majesty of divine truth. Our appeal has been, not to man, but to God, the judge of all. If their mouth was opened, it was against the heavens—if they had a controversy, it was with their Maker”—and the Lord has honoured his own Word. It has had a transforming power in the last two years to bring the Armenian, the Greek, the Jew, and even the Mohammedan, into fellowship as brethren in Christ.

The American missionaries, it is true, belong to five distinct religious denominations, but it has never been their aim to estab-



lish the peculiarities of any one of them. The organization of the infant Protestant churches, and their confession of faith, has been carried just as far as they were *unanimously* convinced that they had the clear warrant of Scripture. These are, therefore, most emphatically *Bible missions*; the missions of the Book.

Before we trace further the progress of the Word of God in the lands of the False Prophet, let us return for a little space to DAMASCUS; that far and long-famed city, the first seat of men on leaving and the last on entering the wide Syrian desert.

Eighteen hundred years ago it burst on the view of Saul of Tarsus, throned amid her gardens, like an Eastern bride, with the rivers of Abana and Pharpar watering her feet. With Saul's knowledge of the history of his nation, the future Apostle must have realised that mankind had dwelt there so long that it seemed the original home of the human race. Within a day's ride tradition has placed the dwelling of Abraham, the tombs of Noah, Seth, and Elisha. The spot had never been desolate since the first shepherd arrived with his flocks from the Euphrates, and pitched his tents beside its crystal waters. In transparent purity they still seem to apologise for Naaman the leper, who, nine hundred years before the time of Saul, preferred them to the Jordan.

It is ancient as Thebes and as Nineveh—perhaps the very oldest city in the world—still inhabited. In all the history of Damascus, extending over thousands of years, we of the western world turn with especial interest to the time when the light and the voice from heaven fell on the eye and ear of Saul, and took his heart captive for the "JESUS" whom he had persecuted, and when the baptism of the Holy One set him apart for an Apostle to the Gentiles.

"The street which is called Straight" still exists in Damascus under the same name, but of any real remains of its earlier period nothing is to be seen but portions of the wall. "It is possible," says Dr. Durbin, in his interesting work, "Observations in the East," "that the gate at the eastern end of Straight Street, called the Gate of the Sunrising, which looks like a Roman work, may have been there in the time of Saul."

The Turks are averse to the repair of old houses, and have an impression that it is more fortunate to begin life in a new one; but they go on building—as their fathers did—narrow, crooked, badly-paved, and irregular streets, in which the houses are of unequal height, from two to four stories, composed generally of sun-dried mud bricks, without any windows near the ground.

Still, as of old time, “a low mean-looking door, in a great blank wall, admits to a spacious quadrangle paved with marble, in the midst of which the refreshing fountain casts up continually its cool and pleasant shower over evergreens and flowering shrubs. An arcade supported by slender columns runs round the court, to which there is an ascent by a few steps, and into which the various apartments open. These are luxuriously furnished with rich carpets and cushions; the walls and roof are adorned with painting and gilding, and the cornices enriched with Arabic inscriptions.”

But Damascus has other features besides the luxurious silence of its cool interiors. It has its “streets obstructed by strings of mules and camels. Its population of 150,000 people—still as many as in old time; its covered bazaars, where every gorgeous and poetical variety of Oriental dress contrasts with the modern and useful—the familiar cottons of Manchester and Glasgow, the cloths of Marseilles, and the prints of Paris. You may find the old Damascus blade; but there is a greater profusion of the bright swords and showy pistols of Birmingham. European goods predominate. The power-looms of the Christians are fast silencing the hand-looms of the Moslems.”

There was a time when the Giaour must dismount and walk on foot as he entered the gate of this “holy city,” and any one appearing in European dress would have been exposed to gross insult, and even to stoning. Now, what a change! “The Christian has privileges surpassing the Moslem. The head of a principal Turk may be struck off at any moment without cause—at the command of a Pasha; while that of a black Indian street-porter is safe, because he is a subject of Queen Victoria.”

“At Damascus, as elsewhere, the East is opening fast to the enterprise, the principles, and the religion of the West.”

## THE WORD OF GOD IN TURKEY.

COULD the beloved Apostle of the Gentiles return to earth at this period, and look abroad from DAMASCUS over Turkey in Asia, he might delight to retrace his comparatively slow and toilsome journeys, to plant his Master's gospel, from Jerusalem to Tarsus, to Antioch, to Cyprus, to Macedonia, to Galatia, and Phrygia, and back again to Jerusalem. He would not forget his voyage to Rome in three successive ships, carefully sailing within sight of the coast without a compass, his advice to the captain being to winter in the Fair Havens of Crete by the way; but then if he could perceive and contrast the speedy work of the Lord as at present accomplishing in these lands, surely he would wonder and praise God exceedingly.

Since St. Paul's era, the web of the False Prophet has been spun by Satan for the Arabic-speaking nations, ensnaring them for a thousand years. A false book has been accepted by more than 100,000,000 of men generation after generation, accepted so implicitly, that they have refused to live in neighbourhood with those who denied its authenticity. With an authority enforced by the sword, this Delusion in successive centuries crushed and overpowered the testimony of the Churches which Paul had planted, and that of almost all their successors in Asia Minor. Age after age, under Moslem rule, the "sword of the Spirit," "the Word of God," lay sheathed under their altars in its unknown tongues, in its ancient Syriac and Greek translations.

Within the last thirty years only, it has been drawn from its scabbard, and sent forth conquering and to conquer, from Malta, the scene of the Apostle's shipwreck, to the countries encircling the Mediterranean Sea, in their modern tongues, to Greece, Turkey, France, Italy, and Spain, and also to Alexandria, Tunis, and Algiers.

## THE JEWS OF TURKEY.

From that period a very remarkable process has been going on, especially in the East, in bringing to light the members of those ANCIENT CHURCHES which had first received these holy records, and which have immediately experienced revival from

the free circulation of the divine word which at first gave them birth.

With what yearning would Paul now turn to the JEWS, his brethren according to the flesh, even as of old, "weeping" that, nationally, they are still "the enemies of the cross of Christ"!

They have been careful treasurers of the Hebrew originals of their *Old Testament*, which in a printed form, since 1842, and especially since the establishment of the Bible Society with its distribution of 100,000 copies, has tended to prepare the minds of the long cast-away but peculiar people, for the fuller revelations of the *New Testament* translated into Hebrew. Many of the Jews of Africa have received both Old and New Testaments from colporteurs with gratitude and joy. 800,000 Jews, the exiles of Spain, are, according to recent testimony, now dispersed in Turkey. 3,000 New Testaments in Judæo-Spanish have been printed for these, with parallel columns of Hebrew.

It is declared by persons who have most studied the subject, that the last ten years have wrought a mighty change in the feelings of the Jews. The empire over them is falling from the hands of the Rabbis, and the Spirit of God is striving with Israel yet again.

Mr. Stern, of Constantinople, speaks recently of hundreds of Jews who are listening to missionaries and reading the Bible. Many of them are brought to say, "Yes, you are right; Jesus is the Messiah, typified in the Law, and predicted by the Prophets;" but they add, "*We dare not leave the synagogue, or avow our opinions.*" It is at present "secretly, and for fear of the Jews,"—like Nicodemus, that they confess the Lord.

As another Jew enters the room, they will conceal their Bibles and become silent. They know that if it is noticed that they frequent the house of the missionary, information will be given to the Beth Din (Jewish tribunal); that they will be threatened with banishment, a Turkish prison, and the spoiling of their goods; and to brave this ordeal they must be deeply convinced indeed of the truth as it is in Jesus—that Jesus whom they have from their first lisp been taught to execrate. Perhaps it is in righteous retribution that rough and thorny is the road for the Jew to the foot of the cross.

## THE NESTORIANS OF TURKEY.

Remembering his own period, the Apostle might next seek for the remnant of the ten tribes of Israel which were carried captive, and which are now perpetually being brought to light through the circulation of the Word of God in their present vernacular languages. He would find scattered among the rugged Tyari mountains, and over the plains of Ooroomiah, an area of 300 miles, about 100,000 people, who are, by their own traditional belief, descendants of the ten tribes, and who declare that they have in their possession records, containing an account of the time and circumstances of their conversion to Christianity; while the Jews, and even the learned Mohammedans resident amongst them, always testify to their Hebrew origin. It is they who still possess the rare ancient SYRIAC manuscripts of portions of the Scriptures—"the living water" which they had once dispensed so largely to the nations of Asia, leaving its traces in India, in Affghanistan, and Tartary, among the Karens beyond the Ganges, and on the shores of the Yellow Sea.

Yet, although themselves the light of the dark ages in the East, these Nestorians were sitting, until twenty years ago, as in the darkness of the shadow of spiritual death. They could no longer read their own ancient Scriptures—and their spoken language, modern Syriac, had never been reduced to writing.

How would St. Paul rejoice that the extinguisher is removed from the candlestick! Not only is the noble ancient Syriac version of the Bible printed and published by the Bible Society, but the New Testament in modern Syriac is widely distributed; and what is the result? Thousands of Bible readers and hundreds of pious Nestorians are now scattered among the people. Light and intelligence have rapidly increased, and superstitious practices have as rapidly disappeared.

In many villages there are ten, twelve, or more pious persons exerting a strong influence over the population around them, and walking in the love of the truth.

A recent communion season at Ooroomiah was attended by 188 members, of whom 36 were admitted for the first time. Two of these were bishops, 17 priests, and 18 deacons, of the old

Nestorian church, and 72 were females. They reside in all parts, a good leaven among the mass. One poor woman came 60 miles through deep snow, crossing a bleak mountain, to enjoy the hallowed season. "Our labours now," say the American missionaries, "partake very largely of the joy of harvest, and the light thus kindled not only affects the Nestorians themselves, but is exerting a powerful influence for good among the Mohammedans. A very important part of our system is the employment of NATIVE HELPERS, ten of whom can be supported for the sum which it costs with rigid economy to maintain a single missionary and his family. These helpers need proper superintendence. We trust again to see the Nestorians a missionary people, following the bright example of their ancestors."

Many a beloved and honoured American missionary has fallen on this field "white unto the harvest." The Rev. David Stoddard, "a second Henry Martyn," has been overtaken at his post by the hand of death, at the age of thirty-eight, and "there is scarcely a day but his loving pupils seek his grave to remember his last words of holy cheer. As his sorrowing brethren walk at evening on the terraced roofs of their mission-house, they hear mingled voices singing in Syriac the hymns that Stoddard loved—songs of Zion, over the ashes of the faithful missionary, in the still evening air of a Persian sky."

#### THE ARMENIANS OF TURKEY.

But while rejoicing with the Nestorians, the Apostle Paul would not pass over the ARMENIANS. Their church, too, was a light of the dark ages, though itself not unshadowed by the mists of Rome. Like the Nestorians, they rejected both images and pictures, and this separates them from the Greek church even to this day. They are scattered over every town of Turkey, and are universally her travelling merchants through the world.

If aught of earth is known in heaven—and we are told that rejoicing is made there "over one sinner that repenteth"—the progressive history of God's written Word is surely noted in angelic archives. Angels or ministering spirits register concerning it things great and small. What other history to them so grand! In our limited fields of observation we may get passing glimpses

of the influence of the inspired oracles upon the nations ; but we shall have almost all the glorious story of its triumphs to learn in realms above—a story that in itself ennoble the efforts of the feeblest pen to trace it.

#### THE PAULICIANS.

St. Paul would, it seems to us, scarcely need to be told how the Four Gospels and his own Epistles to the earliest Christian churches, in two manuscripts, brought out of Syria, were presented, as a rare and costly gift, by a Christian deacon (who had been in captivity among the Saracens) to Constantine, a native of Armenia, his kind host on his way home, and that the receiver of the treasure, deeply studying it, became the founder of the sect of the Paulicians.\*

His disciples, and those who came after them, increasing greatly, were martyred by the hundred thousand by the Greek Empress Theodora, and some of them, it is said, took refuge among the Alps with the first protesting Roman Christians.

These Paulicians appear to have been the best witnesses for God's truth in the seventh and eighth centuries against the growing pride and vices of the worldly clergy ; and though "led as sheep to the slaughter," their ranks were continually filled up by new converts. Some of them were transplanted into Thrace, and penetrated Bulgaria ; others, under the name of Albigenses, with their precious manuscripts of the Holy Word, wandered through Europe, planting the Gospel.

They are accused of casting out of the New Testament the writings of St. Peter, because of their attachment to those of Paul ; but this account comes only through their enemies. It is a very remarkable fact, that though they have by name been lost for ages to the students of church history, Dr. Hamlin, an American missionary, tells us that in a visit paid to the Bulgarians, south of the Balkan, last year—whom he found just the simple, sober, sedate people described in Mr. Barker's letter (see p. 109 of our present volume)—he discovered at Philippopolis about 1,000 Paulicians still bearing that designation, while in the surrounding villages there

\* See "Book and its Story," page 103.

might be 6,000 more, and in Bulgaria proper perhaps another 7,000. In these regions, alas! they have more or less embraced Romanism. Another body of this people have also recently come to light in the very region of Armenia where they first appeared. They still reject pictures and the doctrine of transubstantiation, and may yet be presented with the Scriptures of truth for which their fathers suffered. Bulgaria, we have recently seen, is holding out her hand to grasp the sacred volume, as Dr. Schauffler says, "just as fast as it can be offered to her." These descendants of the ancient Paulicians are said to be earnestly pleading for a Protestant pastor to be sent among them.

## THE KOORDS OR KUZZIL-BASHES.

The Armenian church is indeed fully aroused from her long lethargy, and is casting off her errors by the light of the True Book. Her hierarchy in India alone equals in numbers that of Great Britain. Large numbers of her adherents are now daily searching the Scriptures, and are known as "Gospel Readers." As they are so thoroughly intermingled with the Turks, they have a great influence over them, as they have also over the KOORDS or KUZZIL-BASHES, who appear to be likewise descendants from a Christian stock, made Moslem by the sword. It is discovered that they do not receive the Koran, but worship Christ, as they declare, under the name of "Ali," for fear of the Turks.

We have heard of them as fierce wandering tribes, who roam over the north of Syria. It appears that almost without the agency of missionaries Kurdistan now waits for the law of God: scores of its villages are ready to receive the Gospel. They do not observe any of the Moslem fasts or feasts, nor do they use Moslem prayers or practise their ablutions. They have a large book, called the *Bouyouruk*, which, as far as we can learn, seems to be a selection from the Old Testament scriptures, interspersed with their own traditions. They have also a book called *Jusef Bitab* (Book of Joseph), which is said to contain portions of the New Testament. The Lord's Supper is actually celebrated among them with more propriety than among the Armenians.

A very astonishing movement has quite recently taken place among the Koordish priests. A year ago, at the instance of A



**Gako**, one of their most intelligent and powerful chiefs, they sent to **Kharpoot** expressly for a Bible, and a man to read it and explain it to them. The man could not be sent, but the book was—a Turkish Bible and Testament.

Left alone to read and understand the Word of God as best they might, the people of five or six houses in that chief's village are now so far enlightened that they boldly and firmly renounce all their former superstitions, and declare themselves ready to die for the gospel of the Son of God. They have a supreme bishop, invested with more than apostolic power, and who has been revered amongst them almost as a god. He now declares that they have all been in darkness, but at last they have found the true way; and that he shall no longer follow the *Boujouruk* and deceive the people for gain, but must take the Gospel for his guide and preach it to his people. He resides in **Aghoucan**, a village peopled by priests, one-sixth of whom are thus the first to embrace the truth.

**Krikor**, a converted Mussulman, has paid two or three visits to the **Kuzzil-Bash Koords**. Men, women, and children listened gladly to his instructions, as they returned from their labours in the harvest-field, and in the morning, ere they went forth to their daily toil, assembled to listen to the reading of the Word and prayer.

#### SCRIPTURE SITES OF MODERN MISSIONS.

And thus the reformed Armenian church goes on sowing the seed. Suffering much persecution from its own unenlightened members, it forms new communities, now spreading over all the old sites familiar to us in Holy Writ; on the banks of the **Hiddeker** and **Euphrates**, on the slopes of **Ararat** and **Lebanon** and **Herrnon**, at **Nineveh** and **Ur** of the **Chaldees**, the merchants become missionaries.

**St. Paul** might retrace the broad **Orontes**, under the shadow of its steep banks, with their thickets of jasmine and oleander, once leading up to the palaces of **Antioch**, where he had continued a whole year, and whence he departed on his first missionary tour. He would find the Word of the Lord making progress chiefly in the **Armenian villages** around it—the fruit of the work of the Bible

colporteur. He would notice the reception of this humble agent, "welcomed almost as an angel of God" in the regions of ancient Galatia, Cilicia, Mysia, and Phrygia; and where multitudes of old first listened to the Word from his own lips, he would behold, with intense satisfaction, multitudes now come together to read and to imbibe the same inspired thoughts—thoughts that have lived through eighteen centuries.

At Sidon, he might watch the large Bible-class of forty men, having with the deepest interest heard the Gospel histories for the first time in their lives, and finished the Acts of the Apostles, now commencing the study of his own Epistle to the Romans, no weather keeping them from their meeting-place, no alarm of war hindering their zeal, assembling at each other's houses to read the Word, and then carrying its tidings, like his ancient converts, "into all the regions round about;" and as they traverse the mountains in summer, to purchase silk, cotton, and tobacco for the merchants, kindling religious inquiry wherever they go. And Tyre is even more promising than Sidon; while there is a wide open door for the spread of the Gospel in the mountains above the city.

#### TURKISH CONVERTS.

And at Philippi, the first spot in Europe where he preached the Word to Lydia and her friends, at their place for prayer outside the gate, by the fountains once reddened with the blood of Roman armies, where the Lord opened the listener's heart, and she, being baptised, with her household, opened her house to be the apostle's home—here, where we can trace the first beginnings of that Christian faith which has since overspread the Continent—at Philippi,—Paul would have seen the young Turk, now called "David Freeman," obtaining the New Testament, spending his nights alone weeping and praying, "trying to find the true way," and concluding at last that this was the gospel, the "good news," and that he must leave all and follow it. Baptized, and befriended, amid much persecution, he now pursues his studies at Malta, that he may be fitted to preach Christ to his countrymen.

Of old time, Paul left Luke and Timothy at Philippi, and went on to Salonica, seated on its mountain slope, looking down on its blue sea; and there he taught from house to house. From Salonica,

later day, has been called forth a "Selim Aga," now baptized as "Edward Williams," another Turk, to the work of the Christian ministry. He preaches everywhere at Constantinople, to attentive and respectful Moslems, in their shops, in the caiques, in his own house. The Turks take great pleasure in talking with him. He places before them the great truths of salvation with singular skill.

And while Turks can thus openly preach Christianity, 3,500 Bibles and Testaments have been sold to the Turks in the last two years, when scarcely thirty copies were before sold in thirty years. Mohammedan children can and do attend Protestant schools. Moslem dignitaries accept the Bible and read it. The tide of Scripture supply rolls on. "Our issues of the Bible," says Mr. Barker, writing from Constantinople, "amount for the year 1857 to 25,280 copies—*between seven and eight thousand more than last year*, though we have no more foreign armies to supply. Of these 10,355, in thirty-four dialects, were disseminated in Turkey in Europe and Asia. Orders have reached us for 3,000 Armeno-Turkish Testaments, of which 10,000 are now in the press; 2,761 copies were sold in Bulgaria."

The Turkish Scriptures already circulated are doing their work. At the Porte it was one day remarked "that there was some apprehension lest there should some of these days be a spontaneous bursting forth of Christianity among the Turks."

A Turk, meeting with a Turkish New Testament, was so staggered in his faith that he could not rest till he ascertained which was the Divine Book—the Koran or the New Testament. He fell ill, and was in great fear of dying, lest he should lose his soul. On recovering, he started for Constantinople in search of the truth, but could find no one to enlighten him. At last a Turk directed him to go to Bebek, and seek for Edward Williams, once a Turk, and now a Christian. This Turk told him that he and several others were reading the Scriptures. He went and found Selim Aga; and he is now learning from him the unsearchable riches of Christ.

#### BIBLE DISTRIBUTION IN TURKEY.

At a recent Bible society meeting in Constantinople, the following report was made of editions of the Bible issued or preparing

during the last year:—35,000 Armeno-Turkish Bibles, Testaments, or Psalms; 3,000 Armeno-Koordish Gospels; 5,000 Hebrew and Judæo-German Old Testaments; 15,000 Wallachian New Testaments; 500 Bulgarian New Testaments, with 20,000 smaller portions; 500 Turkish Scriptures. If these figures should now speak with a fresh interest to our readers, our labour will not have been in vain.

#### ROMANIST EFFORTS.

We must yet remember that while the light of the Ancient Churches is rekindling in Turkey, it is still “*Lux lucet in tenebris*” — the light shining in darkness — the motto of their kindred Waldensian Sister. The *two* millions of Jews, Armenians, and Nestorians in Turkey, are but a handful among the *eight* millions of Greeks and Romanists who would hide the Word from the people, and from the *seventeen* millions of Moḥammedans. Rome is fearfully in earnest. She sends forth men by twenties; and pours out gold like water. Deep plans are laid for her supremacy in Turkey. French influence protects the papacy only; and there can be no doubt that the Roman church is constantly making progress there. The decrepit Oriental churches are rapidly falling to pieces; and if Protestantism attracts the better portion of their members, Romanism allures the larger. In Syria alone, we count twenty-four European Catholic schools. The Jesuits have established schools in the most important villages of the Lebanon, and the “Sisters of Charity” help them everywhere. They are wiser in their generation, hitherto—“wiser than the children of light.”

Yet Protestantism, with its open Bible and witnessing Spirit of God, is our best and only hope. We must live and die for it if need be.

#### THE BIBLE FOR FRANCE.

THE circumstances most favourable for the extension of the kingdom of God are oftentimes not those which we should naturally have regarded as such. It is during periods of difficulty, when faith and devotedness are most called into exercise, that the

disciples of Jesus have laboured in his service with the greatest success.

Those Christian friends to whom the Lord has assigned FRANCE as a field of usefulness have within the last few months felt anxiety deeper than they have chosen to avow, for the progress of the general work of evangelisation in that country, which has been carried forward so marvellously through the colportage of the Scriptures. A very positive opposition to this work has of late been manifested by the local authorities of departments, who have decided that it is undesirable to authorise the sale of the Bible, seeing that the greater number of the French people belong to a communion whose spiritual leaders consider it a dangerous book. One prefect and then another, arrived at this sage conclusion, and felt that they must interdict the Bible, "although they professed to have the highest respect for it, lest, in the hands of the people who might not understand it, it become a dangerous weapon against civil and ecclesiastical orders."

Mr. Léon Chevreau, the prefect of the department of La Sarthe, addressed of late to all prefects, mayors, magistrates, and commissaries under his guidance, the following circular:—

"Complaints have been made in various places of the activity displayed by the 'Religious Propaganda.' The Central Government is anxious not to permit the circulation of any publication calculated to irritate and to awaken passions which do not belong to our times. In accordance with the instructions of his Excellency the Minister of the Interior, I must add, that in every department like our own, where a few only of the people profess the Reformed Faith, PROTESTANT BIBLES must be classed with writings contrary to the dogmas of the majority, and consequently of a nature to produce a certain amount of irritation.

"There is ground, therefore, why they should henceforth be excluded from the works allowed for sale by means of colportage—even though they may bear the stamp of authorisation. In order to keep his Excellency accurately informed of all that relates to this service, you will please to apprise me immediately of the various facts connected therewith."

The above circular was issued on the last day of July. It attracted, of course, the attention of the liberal press of France,

and by the commencement of September, public opinion decidedly pronounced itself against this retrograde movement in "a land of liberty." The "*Journal des Debats*," in an article full of point, and well timed, concluded an article on the recently-declared appearance of the Virgin to a young girl in the High Pyrenees, with the following inference :—

"Since the government accords such an amount of liberty in the case just named, does it not thereby declare that it cannot approve of the announcement of the prefect of La Sarthe, and his prohibition of Protestant Bibles? Does it not prove its censure of his act, and that its intention is to allow an equal amount of liberty alike to Protestants and Catholics?"

But the "*Revue des deux Mondes*," a publication very highly esteemed on both sides of the Channel, and which has a wide circulation, has likewise a most energetic article on the same subject, which contains the following remarks :—

"The prefect of La Sarthe shelters his directions to his sub-prefects, mayors, commanders, and commissaries, under the authority of instructions from the Minister of the Interior. We are inclined to believe that these ministerial instructions have been misunderstood. We are startled by various portions of this prefectural document, which it appears to us difficult to reconcile, not only with religious liberty, which is inscribed on our laws, but with the respect due to Christianity.

"It is sufficiently sad to have to learn that the Holy Scriptures require the BLUE STAMP before they can pass from the hand of religious charity into the hands and the hearts of the poor, and we would sorrowfully call towards the fact the attention of those in power on whom the responsibility of this circular is thrown; and also the attention of men of elevated minds among Roman Catholics, for the advantage of whose communion it would seem that the circulation of Protestant Bibles is in certain cases to be prohibited.

"We shall not discuss the point whether those communities in which the Bible is read produce men who are more intelligent as well as more moral than those in which it is not read. It is a melancholy but an incontrovertible fact, that since the sixteenth century, precisely those nations who have been nurtured in the Bible, notwithstanding the variety of sects prevailing among them, have continued to be fundamentally religious; whilst among those nations where the Bible has

not been read—all that has been lost to Roman Catholicism has been equally lost to Christianity, and it has been replaced by atheism, materialism, and a brutal indifference to the concerns of the soul. This was the case even among the enlightened classes of France, and this it is which caused our country to proceed to such deplorable lengths at the close of the eighteenth century.

“Does not this irreligion extend itself likewise to the lower classes? Even after having fixed the relative proportions of Protestants and Catholics in each of our departments, on which the interdiction against the Bible—of which we complain—is grounded, might not the majority of those set down as Catholics be possibly proved indifferent to either form of worship? Here is the grand question. Shall religious faith be extinguished in the midst of a populace absorbed by daily toil, and whose hearts have become corrupted in their penury? Must these souls, in their position too much debased, be abandoned to the temptations of a low materialism? Do they not rather present a moral field on which we should invite the members of every Christian communion to exercise their zeal? Should not the vital spark of Christianity be cast into these desolate regions, to kindle there something of its own purity and power, even at the risk of producing Protestants?”

“We are not appealing to the passions of men. We only invoke the sentiment which inspired the true mother before the judgment seat of Solomon; who, rather than have the body of her child divided, by continuing the dispute, preferred abandoning him alive to her rival. We wish to prevent that which is lost to Roman Catholicism among the people, from being at the same time lost to Christianity and to any form of belief.”

“We could wish that the various communions, actuated by a spirit of Christian emulation, should inundate France with Bibles, being persuaded that in spite of the variations of translation—which become dogmatic contradictions in the eyes of theologians, but the subtilty of which is not perceived by simple minds—a sufficient portion of the Divine flame remains in the venerated book to elevate the understanding of the people, and to nourish and purify in them a feeling of moral *responsibility*.”

This is certainly a remarkable article as issuing from the Roman Catholic press, AND IT HAS APPARENTLY DONE MORE TO ADVANCE THE CAUSE OF THE BIBLE THAN ANY DEFENCE THAT MIGHT HAVE BEEN ATTEMPTED BY ITS FRIENDS. It has fixed attention on the steps of the humble Bible colporteur even

greater than that bestowed on the late Imperial pilgrimage to Brittany.

The proof of this lies in the fact that the superior authorities, who can with great difficulty be brought to modify any measures of police which they may have decreed, have actually caused the Prefect of La Sarthe utterly to contradict himself, and to say in a fresh circular the very opposite of that which he said on the 30th of July.

Once more all prefects, mayors, magistrates, and commissaries are desired to listen to the following declaration :—

“I have been asked whether the terms of the circular of the 30th of July, relative to the colportage of publications issued by members of the dissenting communions must be applied *without distinction* to all colporteurs ; I hasten to reply with a negative to this inquiry.

“In this respect the ministerial circular of the 22nd of May last leaves no ground for uncertainty. The superior administration has no thought of preventing the diffusion, by the medium of colportage, of the doctrines of any sect whatever. Translations of the Bible, and a great variety of other Protestant publications, have been inserted in the official catalogue which regulates colportage. It has been decided that these publications do *not* go beyond the reasonable limits assigned to religious controversy. It has been acknowledged that they are not of a nature to irritate minds and to awaken passions that do not belong to our times. They should be stamped without difficulty.

“What the government are desirous of preventing is, that Foreign societies, who have considerable means at their disposal, shall not send about in our country individuals whose business it is to excite agitation ; and the prefects are instructed to inquire most minutely into the origin and antecedents of those individuals who apply for authorisation as colporteurs. In this sense are to be interpreted the instructions which I gave you in July last.”

On this second circular hear again the remarks of our Roman Catholic friends in a more recent number of the *Revue des Deux Mondes* :—

“As far as concerns the free circulation of Bibles, the manifesto of the Prefect of La Sarthe is satisfactory. It is no longer a question of the hindrance of their spread by means of colportage ; but that which puzzles us we must still be permitted to mention.

“It seems that certain precautions are to be taken against foreigners who come to distribute Bibles amongst us. It is, then, the



Bible Society of London which they suspect, and wish to disarm. When English missionaries are not permitted to distribute Bibles in France, we think that Protestant communions in our own country contain within themselves zealous Christians enough to carry forward the same pious colportage ; but we may ask—Whence comes the fear of a new contraband article from the foreign Bible Societies? Must Christian ideas wear the cockade of nationality? Have the Bible Societies of London ever charged their agents to promote agitation among the people? For the honour of our country, we wish we could suppose some new mistake in the apprehension of the Circular. France sends everywhere her Roman Catholic missionaries. She makes war—and we do not blame her, to open a path before them among nations who can see in *them* only agents charged to promote agitation.

“ Does France refuse to admit to the privilege of colportage some few distributors of Bibles? What a contrast is the conduct of England with respect to us! What thousands of the Presbyterians gave free welcome, and offered paternal hospitality, to those of our countrymen driven from France by the Revocation of the Edict of Nantes, as these Presbyterians had received from the Frenchman, John Calvin, the doctrines they profess! These English Protestants of all sects, who have such antipathy to monastic institutions, have they ever feared the holy women which France sends to them to found and to organise convents? Have they driven out by legal enactments the French Lady-Superiors of the communities of nuns which have so considerably extended of late in London?

“ Shall we never have sufficient self-respect to raise ourselves to the liberal spirit of English toleration? France has with inexpiable criminality driven from her bosom oftentimes her own dissenting communities—having always been to them a hard and suspicious mother. Yet they may depend upon it, the press will lend to their just claims a powerful and an invincible support.”

We leave our readers to make their own comments.

## FEMALE BIBLE MISSION IN CLERKENWELL.

THIS mission has been instituted from the 10th of April last, and has been steadily pursued for about thirty weeks, or six months, during which the Bible-woman has sold 146 Testaments, 132 Bibles—total, 278 copies of the Scriptures. The names of 100 subscribers still remain on her list.

As in St. Giles's, the sale of the Bible has proved to the people that they could save their money for other things likewise. The friends of "The Book and its Missions," and among them the Archbishop of Canterbury, have contributed the sum of £55 2s. 6d. to a fund for advancing bedding and clothing at very low prices to those who were willing to pay for it in small weekly sums; and the poor people of Clerkenwell have so far shown themselves thankful for this opportunity, that they have brought to the Bible-woman the sum of £15 18s. 11d., which, being added to the Mission Fund, makes it amount to £71 1s. 5d.

Of this sum they have already received—in print dresses, calico, flannel, sheeting, and beds, to the amount of £21 15s. 5d. £8 15s. has been paid to "SARAH" as salary; £2 5s. has been paid for the rent of a room in which to receive subscribers and manufacture the cheap beds—which are sold at 6s. each; 5s. 6d. has been paid for printing account-cards, and incidental expenses; while £7 1s., especially sent for the purpose, has been applied, *not to relief*, but in the attempt to help two or three individuals *to help themselves*.

The receipts being £71 1s. 5d., and expenditure £40 1s. 11d., a residue remains of £30 19s. 6d. for carrying out the same designs.

An opportunity often presents itself to care alike for the souls and bodies of those who need it, in this Female Mission, beginning with the Bible;—and especially to a good and motherly woman of their own class. Many, indeed, have been SARAH's silent encouragements; and whether she remains in Clerkenwell, or it be thought better to remove her to another district, we believe she will have her reward.

We trust that the balance in hand of £30 19s. 6d., the expenditure of which will speedily be called for as the cold weather advances, will henceforth receive additions from benevolent friends in Clerkenwell itself, who have, perhaps, hitherto been unaware of the existence of such an effort, and of its very encouraging success.

A very animated meeting of the friends of the Bible Society was held, on the evening of the 3rd of November, in the Amwell Street School-rooms, Clerkenwell. The bright, intelligent faces

of the working classes in full attendance, and the large well-filled room, were quite cheering to those who remembered times past, and can now rejoice to look forward to times future. Through the exertions of the new Metropolitan Agent for the District, the Rev. R. F. Wheeler, and the co-operation of the Rev. R. Maguire, the Rev. R. Thoresby, the Rev. J. Henderson, and the neighbouring Clergy and Ministers, several Ladies' Bible Associations for the different Wards are now formed in Clerkenwell. The pleasant hope to which we pointed in p. 142 of the June Number of this Volume is apparently fulfilled. "The young phoenix is arising from the ashes of its predecessor." Success to its flight, bearing the Word of God upon its wings! We have abundant proof, from our personal cognizance of the Bible-woman's labours, that the people are willing to purchase the Word of God for themselves, and willing to send it to others.

An artisan, "bothered," as he expressed it, by the Bible-woman's persuasions, from time to time, to subscribe for a Bible, at last put in a penny, and afterwards paying twopence and fourpence, soon secured a "Ruby-gilt" Bible for a shilling. He was so pleased with it, that he looked at the rest of her stock, and next subscribed for a three shilling Pearl morocco, to keep in his pocket, and, as he said, to carry with him when he walked out on Sundays, and turned into any place of worship, to mark down in it what the preacher said.

He further bought a seven-and-sixpenny Bible to send to his wife's father in the country, and Sarah, in one of her recent visits, was shown a letter of thanks for its receipt, in which the old man said, "He had walked all round the village to show his book, and everybody was sure that such a Bible was in possession of no one else, save and except the parson. They only wished they had a Bible-woman down there." The last purchase of the artisan was a sixpenny Testament with Psalms to give to a little girl who comes to his house.

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An old man, who became a Bible subscriber from the commencement of this mission, explained, as he procured first one shilling Bible and then another, that he wished them to give away with his own hand. Sometimes he paid a halfpenny, sometimes a penny, sometimes more, till he had purchased no less than three, and was subscribing for a fourth; when one day, being confined to his chair with rheumatism, he was compelled to bid the Bible-woman enter his room for the first time, and, to her surprise, she found only tokens of extreme penury and personal want. He had always put his card and money out at the door, and had paid so regularly, that she little

thought to see a room so unkept, and with nothing for a bed but some sacks in the corner. She asked him how he had been able to give to others, if himself so bare of necessaries. He said, "he liked to give to God, and the small sum he had spared would not have made much difference to his own supply."

He appeared to be a man of some education, having been intended for a teacher, but he is at present a whip-handle maker; and just now, having no power to work, is consequently in distress. When asked whether he had not better, while ill, go into the workhouse? "No," he said, "time has been when I have received my own dividends; I would rather be carried out of this room—starved!"

When Sarah saw her Superintendent in the evening, and found that some ready-made linen, for the use of the missions, had been sent by a clergyman's lady at Woodbridge, she asked for a couple of shirts for this man, who had cared so little for himself, and been so little cared for, that he had only worn rags these last six months. They were very gladly so bestowed, it being ascertained that drink had not been the vice that had brought him to this low estate; and as she was about to make a fresh supply of beds for her subscribers, she was ordered to add one to the list, with a cover to keep it clean, and a blanket and rug, purchased with the Mission Funds, which funds, as above, have been kindly sent for Sarah's use. He had slept for months with only a sack under him, and three above him; and, in fact, when the Bible-woman penetrated into his room, "had laid him down to die. The message was sent, "that as he had loved to spread God's word, the Lord had unexpectedly restored him four-fold." He seemed most thankful for the gifts, and made answer to the message, "Not four-fold, but an hundred-fold, He has all my life long." Comforted by the help given, he has had his room cleaned, and is beginning to work again.

## BIBLE SELLING IN SPITALFIELDS.

*A Sketch by Mrs. Patteson, the Lady Superintendent.*

HANNAH, the Bible-woman, commenced her work in Spitalfields only in the month of August last. The character of the people she visits differs materially from that either of St. Giles's, Somers-town, or Paddington.

The population of the parish is 21,000, of which number not a thousand families are of a class above receiving visits from a Bible seller. It is a parish in which the Word of God has been, in times past, greatly valued, as, after the Edict of Nantes, a large number of

French refugees fled from Roman Catholic persecution, and a settlement of those who loved and treasured Protestant truth was formed in Spitalfields.\* One of the chapels where they first worshipped is still used as a school; and the origin of the people may be traced in their French names.

If we suppose ourselves standing in the centre of the parish, it naturally falls into three main divisions. Each division, indeed, has its own *proportion* of the ordinary labouring population; but each has its very marked and distinctive character. To the south-west is a densely populated district, containing between 4,000 and 5,000 Jews, many courts and streets being entirely inhabited by them. In this section is a great part of the well-known Petticoat-lane—"The Lane," as it is commonly called by the many buyers and sellers of second and third hand goods by whom it is frequented.

To the south-east is an almost equally distinct part, consisting of the very lowest of the London poor, and containing about sixty lodging-houses of various descriptions, and some courts and alleys almost wholly given over to the fallen and the vicious.

The third part of the parish, lying to the north and west, has its large proportion of persons engaged in the silk trade. They are weavers and silk winders; and of these there are many thousands. The French refugees taught the English improved modes of weaving, and brought with them models of the looms of Tours and Lyons. The manufacture of silk has ever since continued to be the staple trade of the place.

There is something peculiarly sad, however, in the contrast between the miserable half-clad weaver, and the rich and beautiful textures on the creation of which he is employed. The weavers always live at the top of the house, for the sake of the extra light, and their attics may be distinguished down the length of several streets and courts by the windows extending along the whole side of the room. They occupy, indeed, the two highest stories. They are an independent race, but not inaccessible. The silk trade employs many of the women and children. Fringe making, tassel making, button-knitting (as they call the work over fancy silk buttons), and winding the silk on reels before weaving it, are their prevailing occupations; while the children are useful in winding the *quills*, which form a part of the actual shuttle. Both men and women are employed at the loom.

Among the peculiarities of the parish, we may mention a large

\* Professor Weiss, in his *History of the French Protestant Refugees*, speaks of "lonely Spitalfields, which they entirely colonized, and which their descendants still inhabit."

and important Vegetable and Fruit Market, which gives employment to many of the inhabitants. A variety of mechanics live in the district, amongst whom may be specified numerous toy makers, basket makers, &c.

This is but an outline sketch of some of the characteristics of the people among whom Hannah is called to labour. How useful she may be to numbers of the poor over-worked mothers, by giving a kind word or a practical hint, need not be told. In her direct work, in Bible distribution, she has an ample field before her. Many years ago a strenuous effort was made throughout the north-east part of London for the further distribution of the Scriptures, since which no direct Bible work to any extent appears to have been undertaken in Spitalfields.

Hannah's visits have hitherto invariably been well received. Her work must be laborious, as she will often have to call once and again for the expected penny, finding the poor weaver with an empty loom and an empty purse. At the same time there is much that evinces a good feeling among the people; they show great pleasure in inspecting the Bibles, and in many cases, we may hope, a real desire to possess the Word of God, able to make them wise unto salvation.

She has not had much success among the JEWS; they have previously and repeatedly been called upon by a London city missionary, who has supplied them where there has been an opportunity. *Three hundred* copies of the Bible have been circulated by him. One Jewish lad, whose name had been given by the colporteur as promising to subscribe, received her with, "Now, ain't you a fool, and was not the man a fool?" and then commenced a series of somersaults, which never closed while she was there; his heels appearing nearly to touch the low ceiling at each bound.

Her reception, however, was more encouraging from a poor woman, who ran for her husband, saying, "Oh, James, we've got this precious Book come to us—just as we can pay for it—a little at a time." In another family, the woman was a Roman Catholic, the man a Protestant. He has begun to pay for a Bible. When Hannah called, he was sitting with his wife and a neighbour. He said to his wife, "Now, fetch out 6d. for the book." "Don't you do any such thing," said the neighbour; "if I were you I'd never let him have it. My husband bought 'the book' in Ireland, and it's changed him so, I've never had a bit of a dance or fun with him since. I sold it once for half a pint of whisky; but when he came home from his work his first words were, 'Where's the book?' and I was obliged to get it back as I could. Now, mind me, and don't you let him get this

book, or he will be quite changed." The man, however, is persevering, and the woman has promised to join "a mothers' meeting held in the neighbourhood."

Hannah has already sold 39 Bibles, 22 Testaments. She has now remaining 90 subscribers, and 22 more ready to begin. She has also 25 subscribers for beds and clothing.

### THE MARKETS OF SPITALFIELDS.

In the neighbourhood of Petticoat-lane are four markets for the sale of old clothes. The oldest and most respectable is called "The City Clothes Exchange." This is inscribed over the entrance. A little to the north of this, perhaps about fifty or sixty yards, are *three* markets joining each other, yet distinct. One of these is called "The Exhibition Exchange," from the circumstance that it was built principally with material belonging to the Great Exhibition of 1851, in Hyde Park. This market is covered with part of the glass of the Crystal Palace, and the roof supported by columns which stood in that building. That which was once the admiration of the world, and the shade of all that was exquisite in art and manufactures, covers,—not the beautiful contributions of distant empires, but the refuse and cast-off personal apparel of our London population. In this "Exhibition Exchange" there are stalls rented to persons who regularly occupy them.

Another of these markets is an oblong square, uncovered to the sky; for each day's leave to sell there the people pay twopence, or one shilling per week. This may be regarded as a medium market between the "Exhibition 'Change" and "Halfpenny 'Change," of which I have yet to speak, inasmuch as its condition and the inferior and miscellaneous nature of the articles offered for sale in it, differ in some degree from the other two.

"The Halfpenny 'Change," which is, after all, the most popular, is so called because every person entering it, either for the purpose of buying or selling, has to pay one halfpenny toll. Into this market crowd hawkers and buyers from all quarters, and the nature of the traffic it would be impossible to delineate; it must be witnessed to be understood. You have here the refuse of everything in the way of old hats, boots, shoes, coats, vests, gowns, shawls, bonnets, &c. &c., all the results of the importunate demand made at so many stores and doors during the day, "Any old rubbish in the way, we pay you well

for it?" Hundreds of people pour in about the hour of one or two with all such rubbish, into this 'Change, and then all order is lost; it is a perpetual scramble going on between multitudes of living beings, every one appearing to be *turning over* and making selections from heaps of old articles, which cover the whole place. It is chiefly from this source that all the other markets and shops are supplied for out of the selected boots and shoes, coats and trousers, the "translators," by mending and scouring, stuffing and dyeing, produce their saleable wares—and in all this much skill and deception is practised, so that what is sold in this latter market at a groat, when metamorphosed brings a goodly price, by which the Jew becomes proverbially rich.

The site on which these three markets stand was covered with small houses some fifteen years ago. The owner of the estate, an improvident young man, let them fall into decay; the ground was purchased, and a privilege obtained to open markets, as it was thought likely that such accommodation would improve the condition of the place. The whole neighbourhood may be regarded as one great market for cast-off apparel. Every part around is densely inhabited, and thousands daily pass and repass through all the avenues of this dirty but golden highway. On our Christian Sabbath-day it is crowded more than ever. At page 213 of our present volume an account is given of an attempt to penetrate "Rag Fair" with the New Testament, and more successfully with the "Scripture Cards" of the "Open Air Mission." In the course of time this effort may be followed up by the Colporteur and the Bible-woman.

## JOURNAL OF A COLPORTEUR IN SPITALFIELDS.

### *Chiefly in the Jewish quarter.*

ON Tuesday, the 5th October, I visited about 130 families in the Tenter-ground, near Petticoat-lane. Forty years ago this square was an open space appropriated to the stretching of dyed cloth on timber frames by hooks, from which the place derives its name of "Tenter-ground." One of the old inhabitants remembers the ground being so employed, when not a house was built, but it was filled with cloth of divers colours. It is now covered with houses, densely inhabited, principally by Dutch and German Jews, speaking their own languages, from which circumstance it is known in this quarter by the name of "Dutch Ireland."

The Jews in this neighbourhood are of a very poor class. I met



with but few men at home, as might be expected, they having to get their living abroad by divers kinds of traffic. The women are not communicative with an English speaking visitor; they but little understood my inquiries, and I as little their replies; yet some interpreted for others, and the common answer I received was "My husband is not at home." They are in general poorly lodged, but a few are more comfortable and fond of display alike in their persons and houses. They think that coloured paper about their pictures and glasses, and clean white table-cloths, make their homes attractive; even among the poorest, the large floating ribbons for the head attire appear indispensable as a rest-day's ornament, both for young and old. I believe they bestow much care on their children; I have been often pleased with the appearance and vivacity of the little ones, and thought of the promise—"And the streets of the city shall be full of boys and girls playing in the streets thereof." Were these beautiful little figures brought up on the "mountains of Israel" with "timbrel and dance," &c., instead of being doomed to a sedentary life in the low districts of London, as most of them are, what a contrast would they form in riper years to the heavy business-loving matron of Petticoat-lane and its vicinity!

I consider it due to the people of this quarter to say that in no instance have I received an uncivil reception, nor had the door slammed in my face without an answer, as is too frequently the case elsewhere. This has been the effect of Christian missions amongst them, as once no Gentile was admitted into the house of a Jew.

Few of these people can read the English language. All appear to stand in doubt of the Bible. One asked, "Is the name of Christ in it?" and, when answered in the affirmative, replied, "Then I can have nothing to do with it." Many have asked, "Is the New Testament in it?" and when I said "Yes, it is," the same answer followed; I had consequently little success this day, but having obtained one Jew as a subscriber, I also obtained seven subscribers who were not Jews.

A City Missionary, who has been labouring here for some years, told me that he has circulated, by gift, about 400 copies of the Scriptures, both in the Dutch and German languages, amongst the Jews of this locality. I met also a Jew who is an old inhabitant of this place, who assured me that he has distributed about 1,000 copies of the *Old Testament*, in the English language, amongst his countrymen. Some of these I have seen; they are copies of the authorised version as read in our churches, having a little difference in the separation of the verses; the reading is more continuous, like the reading of other

books. It is but just to the name of Miss HOOPER, to say that all these Bibles were supplied by her; she was, as I have learned, a Gentile Christian lady, most kind to the Jews of this vicinity.

The person who circulated these Bibles for her amongst his brethren informed me that thousands of pounds had also passed through his hands, as her almoner, in the way of needful gifts to the poor Jews. Another, who showed me a Bible he received from her, told me that she was in the habit of making collections for them when she travelled from home. One of the most respectable and intelligent females I met with, said that she was in the habit of visiting them, and that she would sit and read to them out of the Old Testament, and never say a word to hurt their feelings by talking about "Christ." Now that Miss Hooper has been removed to her reward, her memory is respected by all the Jews. I remembered at the time that the elders of the Jews had said to our Lord, concerning a certain Gentile, "That he was worthy, for he loveth our nation."

The Jews of this neighbourhood are also supplied from their synagogue with the Old Testament Scriptures, both in the Hebrew and English languages. The gifts to the poor Jews are very liberal, and distributed at several periods in the year.

In several rooms I saw a picture of Moses holding the two tables of the law, written in the Hebrew language on each table. In one room I found an elderly Jew and his wife. He told me, as well as he could, that he had travelled over the East, and practised as a physician when abroad; he was now "translating" old shoes. He pointed to a table whereon were pots, cups, plasters, &c. He said he made people good (well) without asking any money. He ran over the different languages that he could speak, but said that he could not speak English or French well. His wife had to explain to me what he was saying.

In another room I met a venerable Jew at work at tailoring, ninety years of age; his daughter, who was quite gray, sat by his side. He told me that he subscribed for a long time to societies which had for their object the relief of pooraged widows, without any distinction as to sect or nation. These people had the Bible, and appeared to be comfortable in circumstances.

In another house in Bell-lane I found two Jewesses playing at cards; after I stated the object of my visit, one of them said of the cards, "This is our Bible;" I replied, "A bad Bible they are." I related an anecdote of a lady who asked a gentleman to play at cards, when he proposed, much to the lady's astonishment, to ask God's blessing on the engagement, at which she felt astonished. He stated

that he never engaged in anything on which he could not ask God's blessing. She then said to me, "Well, we get God's blessing on them when we win." I told her it was a very questionable blessing.

Perhaps the most interesting interview I had was with a Jewess, who I saw was very intelligent, and she told me "that if I *gave* my Bibles to the Jews they would, the next moment, sell them, for they cared nothing about them, and would not read them. I was to tell my friends that she, a Dutch Jewess, told me so in kindness. The Jews knew that they had the truth, and were not like ignorant Christians, bowing down to images of wood and stone, and kissing them," &c. I attempted an explanation, but I fear she knew not how to distinguish between those professing the name of Christ, and those who worship him in spirit and in truth without such symbols. I insinuated nothing concerning the past history of her people, but I thought of the Scripture, "From all *your idols* will I cleanse you," &c. She spoke of Miss Hooper as never offending their prejudices. "The Jews," said this intelligent Jewess, "despised the Lord Jesus;" she did not herself believe that Jesus Christ, *the poor fellow*, ever declared that he was the Son of God; the ignorant people about him said so, but he never said that God said to him, "Sit thou on my right hand." She repeated that the Jews had the truth, and were good people, but not good enough for the Messiah to come yet; when they were good enough then He would come, &c.

I said that it was King David who said this, who was himself a prophet; Jehovah said unto Daber, or the Word, "Sit thou at my right hand;" and in the same Psalm he speaks of another priest, who was to arise in Israel, after the order of Melchizedek, and not of Aaron. I said, also, that when her people were in their own land, they had their constant sin-offerings—they put their hands on the head of the victim, laying their sin on it, and it was accepted as an atonement for them, whether it were for an individual or the whole nation; and that on the day of atonement the priest put his hand on the head of the scape-goat, and confessed his own sins and the sins of the people, and offered the blood before the mercy-seat, within the veil, &c.; now all this was only showing forth to the Jews that they were sinful and needed a sacrifice. It was a picture of what was to take place. "Did you ever read St. Paul's Epistle to the Hebrews, or Jews?" said I, "No, I have never read it." If you did you would see how St. Paul explains all the ceremonies of your religion, which were but "shadows of better things to come." I believe the knowledge of the Jews generally is more of a traditional nature than derived from the reading of the Scriptures, and that the reading of

the Scriptures is as much neglected by them as by any other class of persons. Very many told me that they had *no time* to read the Bible.

The next house I entered I had reason to think what I heard from the Dutch Jewess was true. It was a chandler's shop, a kind of coal and rag shop. The owner told me that he was often grieved to see Bibles sold for waste paper. "A Jew named Levi brought me a large Bible to sell for four or five shillings. I said, 'Levi, you are surely not going to sell that Bible?' He said 'I am.' Well, I could give no more than twopence per pound; he went out and in a few minutes returned and flung the large Bible out of his bag like a bundle of rags into the scales, it weighed 14 lbs. It was an Oxford edition of the Scriptures; and I sent it," said the shopkeeper, "as a present to my daughter-in-law into the country." I obtained twenty-two subscribers in the neighbourhood of Spitalfields, which I passed over to the Bible-woman.

The lady I have referred to as Miss Hooper studied the Hebrew language under the Rev. Dr. Meldole, high-priest of the synagogue. She lived at No. 1, Union-court, Broad-street, in the city, or had apartments there, where she used to meet the poor Jewesses two or three times a week in classes of about fifteen, and read and expounded to them the Scriptures of the Old Testament. It was her custom to give them each a bowl of tea and a cake on these occasions, which she handed herself. The Bibles she gave were presented to each person by herself. She visited the sick amongst the Jews, and is thought to have made their welfare, both spiritual and temporal, her greatest care. Dr. Meldole is now dead. The title-page of the Bible she distributed reads as follows:—

"The Paragraph Old Testament. The Old Testament, translated out of the original Hebrew, and with the former translations diligently compared and revised, arranged in Paragraphs and Parallelisms. London: Printed by G. E. Eyre and William Spottiswoode, Printers to the Queen's Most Excellent Majesty. For Wm. Jones, 56, Paternoster-row. 1852."

J. F.

We think these particulars are very interesting as concerning a cluster of God's ancient people in the heart of our own metropolis; the noble sons of Abraham become the off-scourings of all things, but amongst whom some may yet be gathered as gems for the Redeemer's crown. The efforts of Miss Hooper to bring them to read their Old Testament may have been all preparatory, in the

hand of God, to the acceptance of Christ crucified by some of them, and the labours of past evangelists have at least secured a civil reception for present efforts.

Strangely blended, in one district, with a fragment of the Jewish church, are to be found, also, the vestiges of that old Huguenot colony, which came over at the massacre of St. Bartholomew in 1568, and which was greatly increased in number by the revocation of the Edict of Nantes in 1681.

History has preserved to us a *tableau vivant* of the expression given by our Queen Elizabeth to her grief and indignation at the former event. She refused for several days to give audience to La Mothe Fenelon, the French Ambassador; when at last she consented to admit him to her presence, she received him in her privy chamber, which had the gloomy aspect of a tomb. She was surrounded by the lords of her council, and the ladies of her court, all attired in deep mourning. The ambassador passed through the silent throng, while every eye was averted from him in anger, and approached the queen, who demanded how he could justify his master from that odious crime? England had for more than a hundred years supported the Protestant party in France by arms, and by negotiation.

The French colony in London, at that time, consisted of but 422 persons. After the Massacre, the French church was no longer able to provide aid for those who arrived in a state of destitution. The queen commended the refugees to the charity of the Archbishop of Canterbury, who relieved their misery. She afterwards protected them against the animosity of the city apprentices of the artisans and shopkeepers, who were jealous of the new comers, and ever clamoured for their expulsion from England. During their successive persecutions more than 25,000 of them settled in Long Acre, Seven Dials, Soho, and Spitalfields.

They have returned four-fold to England whatever hospitality she showed them, from the impulse they gave to her manufactures of paper, silk, and velvet, and also to the clock and watch trade. During succeeding centuries their descendants have blended much with English families, and have changed their names by translation; though "Lemays" and "Leroys" point back to the old descent. Still in Spitalfields a few thousand poor artisans pursue

their calling, as of old times, in their rows of alleys with long windows, like those of the weavers of Amiens and Lille. In future papers we may notice their further reception of the Bible-woman.

### CONTRASTS, BY A COLPORTEUR.

A COLPORTEUR, turning out of Westminster into Pimlico, from a bye lane into a respectable street, and knocking at several doors, was answered by "*servants*;" he then found himself suddenly face to face with a gentleman, apparently the "master," with his hat and gloves on, as if going out of the house. In answer to the question respecting "Bibles," he said, curtly, "Don't know, I'm sure; I can supply you with twenty if you want 'em;" and then the door was soon closed. A female servant made her appearance at the next house, and, in reply, said, "No; she did not want for Bibles. But what do you say—a Testament for fourpence?" "Fourpence." She took it (a brevier) in her hand, and looking at him and it, added, slowly, "Well; I don't mind having this for a little boy or girl. But I don't know what to say about it. Am I doing right in buying it at such a price? I have a brother a printer—that is, a compositor." The Colporteur assured her his wages would not be diminished by the transaction. "I know *he's* not paid so well for his labour," said she. "But, fourpence! I don't mean to hurt your feelings; but did you come honestly by this?" "Yes;" showing her the Society's cards, circulars, and printed papers, and whatever he had at hand, to convince her of his integrity, and pointing out a passage—"Any readers of this paper who may wish to afford assistance, can do so," &c. &c. &c. She then slowly handed him sixpence, having kept a fellow-servant waiting, a silent but seemingly not over-pleased spectator, for several minutes. The Colporteur gave her twopence "change", which was unostentatiously refused, and respectfully declined; adding, "You are welcome to that, if it is for any good or benevolent object." He thanked her, and she told him he might call again on the same errand. He has the satisfaction of announcing her as a "free subscriber," commencing at twopence.

In a lower locality—the door is open. "No time to read Bibles," was the answer given by a female lodger. "We want 'pennies' more than Bibles." As "she could only answer for herself," when questioned respecting the other inmates, and as she lounged indifferently at the end of the "passage," there seemed no impediment to knocking at the "parlour" door. "Come in," was the answer. And here was "a contrast"—not indifference, but cheering, Christian charity. "However," said the old man, when I related the words of his lodger, "'the whole need not a physician.' She imagines *herself* 'whole,' and she doubtless thinks nothing ails her. Unhappily, I have not many pro-

fessors of religion in my house, and I don't know who it was that has discouraged you ; but He that gave *us* a desire for the Bible can, in his own good time, make *her* feel the want of it. It is a good work in which you are employed, and by the time the 'collector' comes round, I will see who *does* require Bibles in my place." This master of the house was a poor shoemaker, intently occupied in "cobbling" an old shoe, with body bent over his work, and with grey hairs that, to him, were an honour in his old age, giving the Colporteur a little encouragement, and thus removing the sting of any "huff" or rebuke he may have met with in his canvass from the unbelieving.

### THE BIBLE IN THE WYND'S OF GLASGOW.

THE WYND'S are the St. Giles's of Glasgow. A church was built in the very heart of them four years ago. This Wynd-church, by God's blessing, has proved a great success. It is now filled with a congregation, gathered out of the district, who are doing a noble work there.

Soon after the communion was first dispensed in the church, a few young girls, working in factories and warehouses, came to the pastor, saying, "We wish to help you ; we will visit round the church with tracts, and here are six shillings to pay for them. We shall try to collect more by next month." For a short time thirty girls were thus engaged. They met immediately after morning service, received the tracts, and, after prayer by the minister, went forth to sow.

After some months it was suggested that they should try to dispose of Bibles. The girls entered on the work with great enthusiasm, and during the first year sold 700.

A visiting association was then organized in a different way. The elders, and deacons, and other members from the church, entered on the work. Superintendents were appointed, to direct every six or eight visitors. The staff now numbers about sixty, and up to this time 1,200 Bibles have been sold. For about two years these visitors have collected hundreds in their working clothes to special service every Sabbath. A new church is about to be built. A site, costing £1,800, has been purchased through the liberality of one friend, and nearly £1,600 has been raised through the kindness of others, the people themselves undertaking to raise £300 ; and at this moment arrangements are being made for a BIBLE-WOMAN for the District, to commence her labours after the manner indicated in "The Book and its Missions." We hope Christian friends will remember the Wynds in their prayers.

## TO THE SUBSCRIBERS TO OUR FEMALE BIBLE MISSIONS.

CERTAIN articles have appeared in the "BOOK AND ITS MISSIONS" for the past and previous year on the wants of the poor in the lowest parts of London, as elicited by the visits of a few FEMALE COLPORTEURS employed by the BIBLE SOCIETY. Owing to the perusal of these articles, and quite unsolicited, the sum of £865 has been placed in the hands of the Editor for the promotion and extension of some simple plans therein announced; to which the poor have added, by purchase of bedding and garments provided, no less than £109, making a total of £965.

We now feel it necessary to account to our readers for the manner in which their kind contributions have been expended. Our funds have proceeded from about 300 subscribers, and in detail have ranged from the £100, so generously sent us during the last month, to many a five shillings in postage stamps, and even to one shilling and six-pence from a city kitchen. We hereby return thanks, in the Lord's name, for all the sympathy which has reached us. The arrangements of the Dormitory House in St. Giles's are just completed, and this week we begin gradually to receive our lodgers. We hope that its lower room will be a well-known BIBLE DEPÔT, and that "Marian" will no less than ever, as far as her strength allows, be known as the "Bible-woman."

The following statement of our receipts and expenditure, made up to the 20th November, 1858, has been prepared, with the assistance of Hampden Fordham, Esq., a member of the Committee of the British and Foreign Bible Society:—

| ST. GILES'S FEMALE BIBLE MISSION.                                                                              |     |    |       |
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| RECEIVED.                                                                                                      |     |    | PAID. |
|                                                                                                                | £   | s. | d.    |
| Donations, as already ac-<br>knowledgeed through the<br>BOOK AND ITS MISSIONS,<br>for St. Giles' Bible Mission | 255 | 18 | 0     |
| Do. for Marian's personal use                                                                                  | 25  | 5  | 6     |
| Payments by the Poor for<br>bedding                                                                            | 42  | 10 | 0     |
| Do. for clothing and sheets                                                                                    | 19  | 0  | 3     |
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## WATERCRESS GIRLS' DORMITORY, ST. GILES'S.

| RECEIVED.                                                           |                  | PAID.                              |                  |
|---------------------------------------------------------------------|------------------|------------------------------------|------------------|
|                                                                     | £ s. d.          |                                    | £ s. d.          |
| Donations as already acknowledged through the BOOK AND ITS MISSIONS | 211 15 3         | Repairs, gas-fittings, and stoves  | 102 8 1          |
|                                                                     |                  | 25 Bedsteads and bedding           | 52 10 7          |
|                                                                     |                  | Furniture, fittings, crockery, &c. | 39 7 4           |
|                                                                     |                  | Rates and taxes                    | 2 2 0            |
|                                                                     |                  | Coals                              | 2 0 10           |
|                                                                     |                  | Opening tea-meeting                | 1 3 6            |
|                                                                     |                  | Wages, &c.                         | 1 14 0           |
|                                                                     |                  | Incidental expenses                | 5 0 0            |
|                                                                     |                  | Balance in hand                    | 5 8 11           |
|                                                                     | <u>£211 15 3</u> |                                    | <u>£211 15 3</u> |

## PADDINGTON FEMALE BIBLE MISSION.

| RECEIVED.                                                                                    |                 | PAID.                                                                                |                 |
|----------------------------------------------------------------------------------------------|-----------------|--------------------------------------------------------------------------------------|-----------------|
|                                                                                              | £ s. d.         |                                                                                      | £ s. d.         |
| Donations already acknowledged in the BOOK AND ITS MISSIONS                                  | 166 16 1        | To "Martha"                                                                          | 7 16 10         |
| Payments by the poor for bedding and clothing (From March 6, clothing; from May 8, bedding.) | 21 6 4          | Payment for needlework                                                               | 0 18 11         |
|                                                                                              |                 | Sick cases and help                                                                  | 7 11 4          |
|                                                                                              |                 | Stationery, cards of deposit, &c.                                                    | 7 5 5           |
|                                                                                              |                 | Furniture for scull-kitchen and place of meeting, with coals and incidental expenses | 19 6 0          |
|                                                                                              |                 | Clothing                                                                             | 54 0 8          |
|                                                                                              |                 | Bedding                                                                              | 33 13 6         |
|                                                                                              |                 | Balance                                                                              | 57 9 9          |
|                                                                                              | <u>£188 2 5</u> |                                                                                      | <u>£188 2 5</u> |

## CLERKENWELL FEMALE BIBLE MISSION.

| RECEIVED.                                                           |                | PAID.                               |                |
|---------------------------------------------------------------------|----------------|-------------------------------------|----------------|
|                                                                     | £ s. d.        |                                     | £ s. d.        |
| Donations as already acknowledged through the BOOK AND ITS MISSIONS | 55 2 6         | To "Sarah"                          | 8 15 0         |
| Payments by the poor for bedding and clothing                       | 16 18 11       | Bedding                             | 7 12 8         |
|                                                                     |                | Clothes, sheeting, &c.              | 12 5 2         |
|                                                                     |                | Rent of room                        | 2 5 0          |
|                                                                     |                | Helping the poor to help themselves | 8 4 7          |
|                                                                     |                | Cards                               | 0 5 6          |
|                                                                     |                | Balance in hand                     | 32 13 6        |
|                                                                     | <u>£72 1 5</u> |                                     | <u>£72 1 5</u> |

## GRAY'S INN LANE FEMALE BIBLE MISSION.

| RECEIVED.                                                                         | £   | s. | d. | PAID.                         | £   | s. | d. |
|-----------------------------------------------------------------------------------|-----|----|----|-------------------------------|-----|----|----|
| Donations as already ac-<br>knowledged through BOOK AND<br>ITS MISSIONS . . . . . | 37  | 1  | 0  | To Lydia . . . . .            | 1   | 19 | 0  |
| Payments by the Poor for<br>Bedding and Clothing . . . . .                        | 6   | 5  | 2  | Bedding . . . . .             | 1   | 10 | 8  |
|                                                                                   |     |    |    | Clothing . . . . .            | 7   | 2  | 0  |
|                                                                                   |     |    |    | Sick cases and help . . . . . | 1   | 7  | 0  |
|                                                                                   |     |    |    | Balance in hand . . . . .     | 31  | 7  | 6  |
|                                                                                   | £43 | 6  | 2  |                               | £43 | 6  | 2  |

## SOMERS TOWN FEMALE BIBLE MISSION.

| RECEIVED.                                                                      | £   | s. | d. | PAID.                     | £   | s. | d. |
|--------------------------------------------------------------------------------|-----|----|----|---------------------------|-----|----|----|
| Donations already acknow-<br>ledged through BOOK AND<br>ITS MISSIONS . . . . . | 35  | 10 | 0  | To Esther . . . . .       | 1   | 6  | 6  |
| Payments by the Poor for<br>Bedding and Clothing . . . . .                     | 2   | 10 | 0  | Bedding, &c. . . . .      | 3   | 16 | 5  |
|                                                                                |     |    |    | Clothing . . . . .        | 7   | 18 | 6  |
|                                                                                |     |    |    | Balance in hand . . . . . | 21  | 18 | 7  |
|                                                                                | £38 | 0  | 0  |                           | £38 | 0  | 0  |

## WESTMINSTER FEMALE BIBLE MISSION.

| RECEIVED.                                                                      | £   | s. | d. | PAID.                     | £   | s. | d. |
|--------------------------------------------------------------------------------|-----|----|----|---------------------------|-----|----|----|
| Donations already acknow-<br>ledged through BOOK AND<br>ITS MISSIONS . . . . . | 20  | 0  | 0  | To Charlotte . . . . .    | 0   | 10 | 0  |
| Payments by the Poor . . . . .                                                 | 0   | 14 | 0  | Bedding . . . . .         | 1   | 13 | 6  |
|                                                                                |     |    |    | Sick case . . . . .       | 0   | 10 | 0  |
|                                                                                |     |    |    | Balance in hand . . . . . | 18  | 0  | 6  |
|                                                                                | £20 | 14 | 0  |                           | £20 | 14 | 0  |

## FUND FOR NEW MISSIONS.

| RECEIVED.                                                                      | £   | s. | d. | PAID.                                                                                                                         | £   | s. | d. |
|--------------------------------------------------------------------------------|-----|----|----|-------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Donations already acknow-<br>ledged through BOOK AND<br>ITS MISSIONS . . . . . | 48  | 13 | 0  | To Lewisham Female Bible<br>Mission . . . . .                                                                                 | 10  | 0  | 0  |
|                                                                                |     |    |    | To Spitalfields Female Bible<br>Mission . . . . .                                                                             | 12  | 0  | 0  |
|                                                                                |     |    |    | To Islington Female Bible<br>Mission . . . . .                                                                                | 10  | 0  | 0  |
|                                                                                |     |    |    | Postage, Stationery, Account<br>Books, and incidental ex-<br>penses for Missions gene-<br>rally, except St. Giles's . . . . . | 5   | 0  | 0  |
|                                                                                |     |    |    | Balance in hand . . . . .                                                                                                     | 11  | 13 | 0  |
|                                                                                | £48 | 13 | 0  |                                                                                                                               | £48 | 13 | 0  |

| GENERAL SUMMARY.                                                         | TOTAL<br>RECEIPTS. | EXPENDITURE. | BALANCE. |
|--------------------------------------------------------------------------|--------------------|--------------|----------|
|                                                                          | £ s. d.            | £ s. d.      | £ s. d.  |
| FOR ST. GILES'S—Commenced June, 1857 . .                                 | 342 13 9           | 248 17 3     | 93 16 6  |
| FOR ST. GILES'S DORMITORY—Subscriptions<br>commenced May, 1858 . . . . . | 211 15 3           | 206 6 4      | 5 8 11   |
| FOR PADDINGTON—Commenced Jan., 1858 . .                                  | 188 2 5            | 130 12 8     | 57 9 9   |
| FOR CLERKENWELL—Commenced May, 1858 .                                    | 72 1 5             | 39 7 11      | 32 13 6  |
| FOR GRAY'S INN LANE—Commenced May,<br>1858 . . . . .                     | 43 6 2             | 11 18 8      | 31 7 6   |
| FOR SOMER'S TOWN—Commenced June, 1858                                    | 38 0 0             | 13 1 5       | 24 18 7  |
| FOR WESTMINSTER—Commenced July, 1858 .                                   | 20 14 0            | 2 13 6       | 18 0 6   |
| FOR FUND FOR NEW MISSIONS . . . . .                                      | 48 13 0            | 37 0 0       | 11 13 0  |
|                                                                          | 955 6 0            | 689 17 9     | 275 8 3  |

PAID BY THE BIBLE SOCIETY FOR COLPORTAGE OF THE BIBLE, AS THE  
FIRST FEATURE IN THESE FEMALE MISSIONS.

|                              |                  |                   |
|------------------------------|------------------|-------------------|
|                              |                  | £ s. d.           |
| St. Giles's—To "Marian" . .  | 56 weeks' salary | 28 0 0            |
| Paddington—To "Martha" . .   | 26 "             | 18 0 0            |
| Clerkenwell—To "Sarah" . .   | 32 "             | 16 0 0            |
| Gray's Inn Lane—To "Lydia" . | 30 "             | 14 0 0            |
| Somer's Town—To "Esther" . . | 28 "             | 12 10 0           |
| Westminster—To "Charlotte" . | 18 "             | 8 16 0            |
| Spitalfields—To "Hannah" . . | 20 "             | 9 4 10            |
|                              |                  | <u>£106 10 10</u> |

It will be observed that the BIBLE SOCIETY has only paid for *Bible work*; five hours a day being employed conscientiously in this alone, when the salary has been 10s. The *other* purposes of the Mission have been served at *other* times, and chiefly by meetings with the subscribers in the evenings.

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# THE BOOK

AND

# ITS MISSIONS

PAST AND PRESENT.

DEDICATED TO

*The British and Foreign Bible Society,*

AND TO THE

FRIENDS OF BIBLE CIRCULATION THROUGHOUT THE WORLD.

EDITED BY L. N. R.,

AUTHOR OF "THE BOOK AND ITS STORY."

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## PREFACE.

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THE third year now closes on an enterprise undertaken with not a little fear and trembling, yet with an earnest faith that God would magnify the importance of the work attempted, and cause many a hand to help us trace the progress of His Book at Home and Abroad.

During those three years we have never lacked a subject or an article, and still we find ourselves but on the threshold of our noble task ; for in the great book of human life and history the LORD himself is coming forth to write in unmistakable characters,—in facts which all the world shall read—the proofs of the power of his written Word, when accompanied by his witnessing Spirit, to regenerate the nations.

We have, during the past year, recorded this concerning the HEATHEN, and watched the results of its distribution among the KARENS, those wandering tribes of BURMAH, whose songs for centuries in their forest jungles have proved their ancient possession of some portions of the Scriptures, and who now, having received them in their fulness, are welcoming them with the simplicity of an apostolic age.

We have approached also the subject of INDIA, whose recent woes have uttered with a voice of agony in England's ear her one mighty want—the Bible and the power to read it. Time and

space have not served us further than to permit a glimpse down the other long dark avenues of Heathendom, at a future day to be explored.

Under the head of COUNTRIES WHERE THE TEACHERS HAVE HIDDEN THE BIBLE, but where it is more or less now desired and read, SOUTH AMERICA, FRANCE, BRITTANY, SPAIN, ITALY, and the ISLAND OF SARDINIA, with BULGARIA and WALLACHIA, have passed under our review, and we have closed with a wondrous confession from Roman Catholics of the powers of the Book they hide ; and with a bright chapter concerning its increasing welcome among the members of those ANCIENT CHURCHES, who received it in its earliest forms, and who are now inducing its silent but certain reception in the MOSLEM LANDS OF THE FALSE BOOK, wherein they dwell.

In the department of PROTESTANT EFFORT for the diffusion of the Scriptures, will be found sketches of the SOUTH SEA ISLANDS, THE ORKNEYS, THE HEBRIDES, and also of NORWAY ; while the half of each monthly number has been generally devoted to details concerning the renewed circulation of the Bible by means of COLPORTAGE AND A PAID FEMALE AGENCY IN THE LOW DISTRICTS AND DENS OF LONDON, in continuation of certain articles which appeared in our volume for 1857. These HOME MISSIONS OF THE BIBLE are now beginning to excite general interest, and are being carried on in St. Giles's, among the dust heaps of Paddington, in Westminster, Clerkenwell, Spitalfields, Gray's Inn Lane, Somers' Town, and Islington, in various degrees of progress.

We do not know what all our provincial readers may be saying of our absorption in the wants of the metropolis ; but our correspondence certainly shows us that London will react on all England, and on Scotland also. Our recent researches have left us

with no mere vague ideas of the work to be done. We have presented to our readers most practical details of the pressing necessity of the fresh *Mission of the Book* to the very heart of Christendom. In so doing, we have not been able to prevent the fact appearing, that our poor neighbours have bodies as well as souls ; that when the Church of God goes forth to them with the Bible, the tract, or the “ Gospel alone,” the masses may well answer, as they have long virtually done by their rejection of the message, “ We are not in a state to listen to you. Look at our food, our clothing, our lodging. See where we take cold rest from our labour, on bare boards or rags. Breathe our foul air ; and then can you wonder that we try to lose the sense of our misery in gin ? Teach us better habits, and pluck us from the hand of those who grind our poverty ; show us how we may become self-reliant, and so lift us up out of our depths of woe to listen to your Book.”

The transmission of this message from the Dens, through the medium of the present volume of our Magazine, has, by the blessing of God, had very tangible results. Our readers have sent us, unasked, except by simple truthful narratives, the sum of £865 to forward the aims of FEMALE BIBLE MISSIONS IN LONDON ; and we have given account of its expenditure to the kind contributors at the close of our December number.

We must therefore thank God and take courage. Our articles on St. Giles’s have just been collected and reprinted by friends in Scotland, with a view to instituting similar agency in Edinburgh and Glasgow. In Liverpool, at Brighton, at Newcastle, and in other places, we also hear of simultaneous movements of the same kind ; and we know of many private individuals, who have the temporal means at their own command, who are commencing these Female Missions, with a conviction that the blessing of God

upon them depends on their full and primary connection *with the circulation of the Scriptures*. This marks them off from any purely temporal or ecclesiastical purpose. They are the *Missions of the Book*.

Our field of influence is alike encouraging and overpowering. The agency used is so simple, and apparently so feeble, that no glory can belong to the instruments. It is the Lord who honours his own Word, and blesses those who wish to hide themselves behind it.

## CLASSIFIED CONTENTS.

The following classification of Articles will show that the Editor still keeps in view the five distinct spheres of observation proposed in the Introduction to the First Volume.

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OF THE  
*British & Foreign Bible Society.*



“SEARCH THE SCRIPTURES.”

No. 19.

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VOL. VII.

GERMANY.

*Increased general circulation and interesting individual results.*

NEARLY 300,000 copies of Scripture were last year circulated in Germany by the three Agencies of the Society, at Frankfort, Cologne, and Berlin; but the circulation during the first six months of the current year exceeds that of the corresponding period of last year by 37,900 copies. Some illustrations of the value of these extensive operations are given from the Journals of Colporteurs attached to the Frankfort Agency:—

“A gentle-spirited young Christian expressed himself to me as follows:—‘A few years ago I bought a New Testament of your predecessor, Philip Gärtner. At that time there was much which was to me very obscure, for as yet I had walked in darkness. But in the New Testament I found the Lord Jesus, and He opened my eyes, and I saw that I was vile and worthless. But I have found Him!’ I learnt that other young men had experienced a like change in a similar manner, and that they now often come together to give thanks and praise to their Redeemer.”

From another passage it appears that the dread of being denied absolution in the Confessional does not deter from purchasing the New Testament:—

“I met a woman, who was a Roman Catholic. She wished for a copy of



Luther's Testament. She explained to me the reason of this. 'A few years ago, I read a Protestant Sermon Book, and it was greatly blessed to me. I related it in the Confessional, and the priest rebuked me sharply, and told me that I was lost for ever, and that now it was impossible for him to give me absolution, unless I promised expressly to cease doing so for the future. But I said, in reply, "What I read is the truth, and I will not allow myself to be prohibited from reading it." He then said that I was blacker and more wicked than Satan himself. I was not frightened, and he dismissed me from the Confessional without absolution. He bethought himself, however, and called me back, and gave me absolution, probably because he feared I might leave altogether, and become Protestant. Since the Sermons were so good, I cannot believe that bad things are to be found in Luther's Testament, and I mean to buy it; for I have already found this—that to tell my beads and make weary pilgrimages can never save my soul.'

The supposed reproach of Protestantism, as enunciated by a priest in the quotation now given, may be accepted as its true glory:—

"I prayed fervently to God that He would soften and turn his heart, and went with confidence and joy to the priest's dwelling-house. I saluted him respectfully, and offered him my Testaments. He examined them, and told me I might bring him twelve copies. I brought also copies of the entire Bible. He said, 'They are cheap; but they are not good for the common people, and, moreover, not permitted by the Church.' I said, 'But our Lord and Saviour taught that we should search the Scriptures, because they testify of Him.' He replied 'That was specially spoken to the Jews and Scribes, and those learned in the Scriptures.' But I answered, 'the Fathers of the Church commanded the same thing, and made no distinction of sex, or age, or station, or creed, for the Bible is the only saving source of light and knowledge.' He said, 'So it is for the learned; but to the common man it can only bring the greatest injury: for our Lord taught and preached, but gave no command to write Bibles, much less to put them into circulation. Your Bible Societies believe they can convert the nations by the help of the mere book. And then he asked me, 'Do you then really believe that the Bible alone can convert a soul?' I answered, 'Certainly not the Bible alone, but the triune God is with His word, and works through it: for if faith comes by preaching, preaching is through the Word of God. But the priest said, 'I know many Protestants who, though they have the Scriptures, read them just as little as we.' I said, 'They are not followers of Christ, but Christians in name only.' He then said, 'True: you Protestants must circulate the Bible, for you have nothing else: without the Bible, Protestantism would at once evaporate and tumble to pieces.' I said, 'As to that, the promises of God will be literally fulfilled: His Word shall be brought to all nations.' The priest replied, 'But if the Bible were in everybody's hands, and understood by everybody, where would be the use of preachers?' He then gave me his hand, and dismissed me in a friendly manner."

#### DOMESTIC.

*"Have you a Bible on board?"*

ASSUMING this question as an appropriate title, the venerable Agent of the Society, Mr. C. S. Dudley, gives the interesting information subjoined:—

At the Annual Meeting of the Dartmouth Bible Society, held on Sept. 9th, a gentleman addressed the Chairman nearly in the following words:—

"Honoured Sir—I can readily believe that many persons present are somewhat curious to know what I am going to say. I will not, however, detain you more than a few minutes, after what you have already heard.

"About forty-two years ago, there dwelt in this our old town; and within twenty yards of this room, a venerable Christian man, who was wont in his hours of leisure to visit the sick and the distressed, the widow and the fatherless, in their affliction. One day, when pursuing his way on these errands of mercy, he chanced to drop in upon a poor widow and her children, who were lamenting the recent loss of their only support, and knew not where to look for assistance or comfort. That Christian man drew from his side-pocket the Book of consolation, and read therefrom some of the gracious words applicable to such a case. He directed that poor family to the God of all comfort, and showed them the blessed invitations especially addressed to the widow and the fatherless to trust in Him, and implored these mourners to believe these promises, yea, never to doubt their truth. This venerable man had a word for the children as well as for their surviving parent. Putting his hand on the head of the little boy, then about eight years old, he said, "The Lord bless the lad and make him a blessing!"

"Tim rolled on, but that little boy was not forgotten by that Christian gentleman. Many a kind word did he have, and in due time he became a sailor-boy on board one of the ships of which that good man was the owner. When on the point of sailing, he was sent for by his venerable friend, who gave him much good advice, prayed with him, and presented him with one of the Bibles of the British and Foreign Bible Society, of which he was in the habit of receiving copies, your Branch of the Society not having been established until some years afterwards.

"The boy and the book were carried over many thousands of miles of the mighty ocean in safety, until it so happened, when on one particular voyage, that the ship was overtaken by a succession of terrific storms. She was much injured, and there was every probability that all would be lost. This state of things continued for many weeks, during which the crew were on short allowance of food, but particularly of water; and death, in a double form, was threatening all on board that unfortunate vessel, with no hope or consolation at hand. It was then discovered that the little boy had a Bible, the only copy of the blessed book on board. It was eagerly sought after, and read every day by the affrighted mariners, while prayer was frequently offered up by the anxious captain, and a gentleman who was a passenger on board.

"It pleased God, after that ship had been tossing about on the face of the mighty waters for three months and three weeks, to bring her back to this port.

"Do you wish, dear friends, to know who that venerable Christian man was? He was the father of your respected and honoured Secretary, now on the platform. And the little boy stands before you as the humble individual to whom you have been kindly and patiently listening.

"Here I might end, but if time allowed I could tell you much more of the effects of this book. I do not say that I owe all my happiness on earth, and my hopes for eternity, to the fact which I have related; but I do say that it was the first step heavenwards: and if a change has been mercifully wrought in me, it has been by the pure Word of God. And I regard it as one of the privileges of my life, that I have spent a portion of it in reading that Word to others."

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### *The ardent attachment of an aged friend.*

DURING the last forty-four years the Report of the Southampton Auxiliary has invariably been written by John Bullar, Esq., and it may be profitable to present some of the views and feelings of this devotedly attached friend, as expressed in the Report recently read at the Meeting of the Auxiliary:—

The Committee of the Southampton Bible Society having now called on its ancient Secretary, for the forty-fourth time, to prepare its Annual Report, he

will take the liberty to do so in a manner at present most convenient to himself, and will therefore make it personally.

Let him be allowed to begin with thankful acknowledgment rendered to the Divine goodness and mercy, by which he has been honoured with this office that he is now most probably for the last time performing, from his thirty-seventh to his eighty-first year, without a single interruption. And he cannot forbear adding his hearty thanks for the very great kindness which, at all periods of his long life, he has received, on all occasions, from all parties in his native town.

The sales of the past year amount to, English Bibles, 1403; Testaments, 1025; Psalms, 28; Welsh and Foreign Bibles, 60; Testaments, 110; Free Grants, Bibles, 55; Testaments, 24; Total of books issued, 2705.

Such a demand for the Holy Scriptures, after more than forty years of steady supply, justifies us in looking back with much satisfaction, that the first founders of this local Society did not submit to be thrust away from their purpose by opposition; for the truth is, that we began our work amidst stiff opposition.

Opposition did us no harm: it called out the zeal of those who were in earnest in favour of our intentions; it awoke from their slumbers those who thought they did right in opposing us, and set them to work in their own way: and as to those who were students of the art of evading charitable subscriptions, as we never expected them to help us, it was not in their power to hinder us. So, relying on Him who gave the Holy Scriptures to make men wise unto salvation through faith in Christ Jesus, we began; and we have this day to bless His mercy and goodness, for a circulation, in Southampton and its neighbourhood, of a total that it is very pleasant to roll out in round numbers as exceeding 50,000.

Most various, no doubt, has been the handling of these thousands of books. The parable of the sower teaches us how to regulate our expectations; but he who is recording these facts, rejoices to be able to tell the present assembly, that the receiver of the very first Bible that was issued here, purchased by weekly payments, is still living; a widow in her 89th year, upheld in her extreme age, in grateful Christian contentment, by the promises of that sacred Book, which the discipline of a laborious and often afflicted life has taught her how to value. All the prognostications have failed by which our first efforts were opposed. Every social measure of a public nature, for the good of our fellow-creatures, has grown with the growth, and strengthened with the strength, of the Bible Society. If time permitted, this could easily be shown by abundant particulars.

Marvellous as is steam printing now, we must not forget what so long has been our debt to the invention of printing by moveable types. In 1455 came out in Germany the first printed book, and that book was a Latin Bible, of which eighteen copies are still known to remain—admirable specimens of first attempts. Our own historian of the Literature of Europe warms into eloquence as he thus dilates on this truly great work—"It is a very striking circumstance, that the high-minded inventors of this great art tried at the very outset so bold a flight as printing an entire Bible, and executed it with astonishing success. We see, in imagination, this venerable and splendid volume, leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first-fruits to the service of heaven."

How large the demand on us, to endeavour to hold forth the Word of Life to all mankind! This has been the animating sentiment of the British and Foreign Bible Society for now fifty years; and that these have been years of steady energetic action, let us thank God, and take courage, as this night we review our past. Yes, we look back just half a century, and there find the issue about 81,000 copies, whilst last year's number was a twenty-fold increase, 1,602,187; while the total of all the years was 33,983,946. But we do not stop here. We have another total of copies issued through its means; scattered, like winged seeds, all the world over, and out comes the towering summation of 25,326,828

more. Put these together, and whose heart does not leap with pleasure over these precious figures, 59,310,774: "A new thing in the earth." What was, fifty years ago an experiment, is now an institution; and woe must betide those who come after us, if they ever suffer such an institution to fall into decay or feebleness.

The writer of the present Report trusts that he shall not be chargeable with having pressed into it irrelevant matter. He wished to use a probably last opportunity of reminding his juniors that this local Society has a small, yet not an uninteresting history; and that its history encourages to the future by the experience of the past: looking back thus supplying arguments for pressing forward. And that also, looking still further back, the preservation, the transmission, the translation of the Bible have their histories that ought never to be lost sight of; and these, also, full of encouragement, even as when it was uttered of old in a review of Divine Providence in sacred song:—"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

## BELGIUM.

### *Brief Sketches of Bible Meetings.*

BIBLE Meetings in Belgium are thus described by Mr. Kirkpatrick, the Society's Agent at Brussels:—

I have already informed you generally of the success of our Bible Meetings, held in the National Churches of Dour and Paturages, on the 5th and 6th Oct. They were indeed most interesting and highly edifying. The attendance on both occasions was large, and many were standing during upwards of two hours that the Meetings lasted. They might indeed be called Evangelical Alliance Meetings, Pastors both of the National Church and of the Evangelical Society taking part in them.

Mr. Devisme presided over the Meeting in his chapel, and, after commencing by prayer, explained its object.

I then gave some details of the Bible work, and Mr. David addressed the assembly on the importance of the distribution of the Scriptures, relating some interesting facts which proved the efficacy of the Word of God. Mr. Levasseur gave a very eloquent discourse on the Bible as a power for the pulling down of all the strongholds of Satan in the world, and in the hearts of men. He was followed by Mr. Filhol, who related some interesting facts of conversion through the reading of the Scriptures; and the Meeting was concluded by prayer. Mr. Neven presided over the Meeting at Paturages, and opened it by prayer. Mr. Pieterzen then enforced the duty of all those who use the Lord's Prayer, and say, "Thy kingdom come," to labour to extend that kingdom by co-operating in the Bible work. Mr. Levasseur delivered another excellent discourse on the Bible—a power for building up, for transforming society and individuals. Mr. Panchaud presented a truly excellent address, in which he continued and completed the ideas expressed by Mr. Levasseur—the Bible, the only book which can give us peace in life and death.

All the friends I met there expressed their hope that the Bible Meetings will be continued every year; and all bore testimony to the good effect they produce.

Writing on the same subject at a later date, Mr. Kirkpatrick states:—

I have much pleasure in informing you of the success of our Bible Meetings at Charleroi and Jumet, on the 1st November. Both Chapels were completely crowded, and great attention was paid to the various addresses delivered. Messrs Filhol, Levasseur, and Dupont spoke with much warmth and eloquence, on both occasions, in favour of the Bible work. Mr. Poinot presided in his own Chapel at Charleroi, and Mr. Jaccard at Jumet. Mr. Jaccard's Chapel has

been considerably enlarged since our former Meetings, and upwards of 400 persons must have been present, and about the same number at Charleroi. Some of the subjects treated were—The excellency of the Bible—Its distribution the best means of diffusing Christianity—The strange position taken by the Church of Rome, admitting as she does the truth of Revelation, and yet rejecting it in practice, and forbidding the reading of the Scriptures—The superiority of the lands where the Bible is read, over those that have it not—The Bible not only the Book of Salvation, but also of freedom and civilization; whereas Romanism has been ever an oppressive and degrading system—The internal proofs of Revelation.

Attention is especially called to a statement made by one of the speakers:—

Mr. Cornet Anguier said that the revival and whole work of evangelization at Laibouverie had originated in a New Testament of de Sacy, which had been the means of the conversion of a family there, without the instrumentality of any other teacher.

### REMITTANCES RECEIVED IN OCTOBER, 1858.

|                            | Free Con-<br>tributions. | Purchase<br>Account. |                        | Free Con-<br>tributions. | Purchase<br>Account. |
|----------------------------|--------------------------|----------------------|------------------------|--------------------------|----------------------|
| Aberayron.....             | 16 0 0                   | .. 10 0 0            | Dartford Ladies.....   | ..                       | .. 3 18 2            |
| Ashbourne.....             | 7 18 6                   | ..                   | Deddington.....        | 50 0 0                   | ..                   |
| Marston Montgomery..       | 12 16 6                  | ..                   | Deptford Branch.....   | ..                       | .. 7 3 0             |
| Ashton-under-Lyne.....     | ..                       | .. 22 16 8           | Devon and Exeter.....  | ..                       | .. 152 19 0          |
| Barnsley.....              | ..                       | .. 9 9 1             | Legacy, by Mrs. E.     | ..                       | ..                   |
| Bath.....                  | ..                       | .. 10 0 0            | Trefusis, of Exeter..  | 5 0 0                    | ..                   |
| Legacy of Mrs. E. Fry.     | 160 0 0                  | ..                   | Ashburton.....         | 7 2 2                    | ..                   |
| Bedford.....               | 50 0 0                   | .. 42 10 2           | Axminster.....         | 20 0 0                   | ..                   |
| Bedford.....               | 15 0 0                   | .. 28 13 1           | Ditto Ladies.....      | 8 0 0                    | ..                   |
| Appledore Association.     | 3 13 0                   | ..                   | Bovey Tracey.....      | 5 11 8                   | ..                   |
| Birkenhead Ladies.....     | 22 11 8                  | ..                   | Bradninch.....         | 10 0 0                   | ..                   |
| Birmingham.....            | 99 10 0                  | ..                   | Bradleigh Salterton..  | 10 0 0                   | ..                   |
| Bishop's Waltham.....      | ..                       | .. 6 7 11            | Bude and Stratton....  | 22 0 0                   | ..                   |
| Corhampton.....            | 3 9 3                    | ..                   | Chagford.....          | 0 10 6                   | ..                   |
| Blackheath, Ladies' Branch | 34 0 0                   | ..                   | Chudleigh.....         | 0 10 0                   | ..                   |
| Greenwich Association.     | 14 0 0                   | ..                   | Crediton.....          | 12 2 3                   | ..                   |
| Coll. by Miss A. Giles.    | 2 6 6                    | ..                   | Dartmouth.....         | 32 18 9                  | ..                   |
| Blaina.....                | ..                       | .. 15 5 0            | Dawlish.....           | 10 0 0                   | ..                   |
| Bolton.....                | 50 0 0                   | .. 55 19 1           | Exeter Ladies.....     | 69 11 4                  | ..                   |
| Ladies' Association.....   | 50 0 0                   | ..                   | Exeott.....            | 9 1 4                    | ..                   |
| Bradford (Yorks.).....     | 100 0 0                  | .. 200 0 0           | Exmouth.....           | 22 0 0                   | ..                   |
| Bridgnorth Ladies.....     | 10 0 0                   | ..                   | Hatherleigh.....       | 13 6 6                   | ..                   |
| Brompton & Gillingham..    | ..                       | .. 7 11 3            | Moreton.....           | 4 10 2                   | ..                   |
| Bridport.....              | ..                       | .. 10 4 5            | Newton Abbott and      | ..                       | ..                   |
| Buckingham.....            | 30 0 0                   | ..                   | Newton Bushel.....     | 11 18 10                 | ..                   |
| Builth.....                | ..                       | .. 0 5 3             | Okehampton.....        | 17 7 7                   | ..                   |
| Burnley.....               | 35 7 5                   | .. 37 18 0           | Ottery St. Mary.....   | 4 10 0                   | ..                   |
| Marsden.....               | 11 11 0                  | ..                   | Sandford.....          | 3 18 3                   | ..                   |
| Fence.....                 | 8 0 1                    | ..                   | Seaton and Bere.....   | 9 17 4                   | ..                   |
| Burslem.....               | 30 0 0                   | .. 23 0 1            | Sampford Courtenay and | ..                       | ..                   |
| Burton-on-Trent.....       | ..                       | .. 13 15 5           | Sticklepath.....       | 9 10 0                   | ..                   |
| Cardiff.....               | ..                       | .. 27 0 0            | Sidmouth.....          | 11 1 3                   | ..                   |
| Cardigan.....              | ..                       | .. 11 18 2           | Shaldon.....           | 5 18 8                   | ..                   |
| Cheadle.....               | ..                       | .. 30 15 8           | Topsham.....           | 11 11 2                  | ..                   |
| Chobham.....               | 12 2 0                   | ..                   | Totnes.....            | 19 0 0                   | ..                   |
| Cirencester.....           | 30 0 0                   | .. 2 14 8            | Woodbury.....          | 6 14 7                   | ..                   |
| City of Ely.....           | ..                       | .. 5 0 0             | Devonport & Stonehouse | 25 0 0                   | .. 40 0 0            |
| Cleveland.....             | ..                       | .. 55 10 11          | Dorking.....           | ..                       | .. 2 13 10           |
| Ayton Branch.....          | 7 0 0                    | ..                   | Dowlais.....           | ..                       | .. 5 6 1             |
| Ayton Ladies' Asso.....    | 8 18 1                   | ..                   | Dunmow.....            | 34 7 6                   | .. 21 4 10           |
| Bladale Association.....   | 8 11 0                   | ..                   | East London.....       | ..                       | .. 84 3 11           |
| Clapham.....               | 34 0 0                   | .. 20 0 0            | Bow and Bromley.....   | 35 0 0                   | ..                   |
| Ladies' Association.....   | 46 0 0                   | ..                   | Limehouse.....         | 8 0 0                    | ..                   |
| Collumpton.....            | 8 0 0                    | ..                   | Poplar Ladies.....     | 27 0 0                   | ..                   |
| Colne.....                 | ..                       | .. 12 9 5            | Poplar Gentlemen.....  | 15 0 0                   | ..                   |
| Congleton.....             | ..                       | .. 20 0 0            | Stepney Central.....   | 2 19 10                  | ..                   |
| Cornwall.....              | ..                       | .. 200 0 0           | Stepney East.....      | 4 7 0                    | ..                   |
| Cowes Ladies.....          | ..                       | .. 3 6 0             | Whitechapel.....       | 0 9 3                    | ..                   |
| Cwm Bran.....              | ..                       | .. 10 2 0            | East Retford.....      | ..                       | .. 1 4 4             |

|                           | Free Contributions. | Purchase Account. |                          | Free Contributions. | Purchase Account. |
|---------------------------|---------------------|-------------------|--------------------------|---------------------|-------------------|
| East Suffolk :            |                     |                   | Manchester (continued) — |                     |                   |
| Woodbridge Branch ...     | 50 0 0              |                   | Edale .....              | 5 13 3              |                   |
| Framlingham Branch..      | 9 0 0               |                   | Tyldesley.....           | 0 18 0              |                   |
| East Sussex.....          | 230 0 0             | .. 224 7 7        | Padham .....             | 10 0 0              |                   |
| Ebbw Vale.....            | ..                  | .. 7 0 0          | Whitefield & Stand...    | 3 3 4               |                   |
| Egham.....                | ..                  | .. 3 6 1          | Cheadle .....            | 27 2 7              |                   |
| Enstone.....              | 5 0 0               |                   | Mellor .....             | 5 16 0              |                   |
| Fairford.....             | ..                  | .. 0 17 4         | Hyde.....                | 14 10 0             |                   |
| Fareham.....              | 2 16 1              |                   | Whaley Bridge.....       | 19 6 7              |                   |
| Faversham.....            | 25 0 0              | .. 3 14 5         | Marple.....              | 1 3 7               |                   |
| Fishguard.....            | ..                  | .. 3 6 8          | Timperley.....           | 2 3 8               |                   |
| Gainsborough.....         | ..                  | .. 13 11 7        | Newton Heath .....       | 1 0 0               |                   |
| Amcotts.....              | 3 0 0               |                   | Irlam's o' th' Height... | 1 1 5               |                   |
| Butterwich.....           | 2 5 5               |                   | Manchester (Jamaica)...  | ..                  | .. 15 0 0         |
| Wakeringham.....          | 1 3 0               |                   | Milford.....             | ..                  | .. 4 4 0          |
| Gateshead.....            | 30 0 0              | .. 25 12 5        | Mitcham Ladies .....     | 15 0 0              | .. 6 11 7         |
| Glastonbury.....          | ..                  | .. 16 16 11       | Narberth.....            | ..                  | .. 4 16 6         |
| Gravesend.....            | 20 0 0              | .. 5 9 5          | Newark.....              | ..                  | .. 18 0 0         |
| Gravesend Ladies .....    | 5 0 0               |                   | Brant Broughton .....    | 3 0 0               |                   |
| Great Missenden .....     | ..                  | .. 4 5 4          | Barnby.....              | 5 0 0               |                   |
| Grimsbys.....             | 40 0 0              |                   | Sutton-on-Trent.....     | 2 0 0               |                   |
| Guernsey.....             | 20 0 0              | .. 25 0 0         | Newcastle-on-Tyne .....  | 0 12 6              | .. 136 9 5        |
| Hackney, &c.....          | 127 13 8            | .. 72 6 4         | Alloudeale.....          | 10 0 0              |                   |
| Halfax.....               | 196 4 0             | .. 44 1 7         | Alston.....              | 10 0 0              |                   |
| Ladies' Branch.....       | ..                  | .. 50 0 0         | Alnwick.....             | 12 18 0             |                   |
| Hanley.....               | ..                  | .. 30 0 0         | Bellscluse.....          | 0 10 5              |                   |
| Hastings.....             | 117 14 9            | .. 10 11 7        | Blyth.....               | 5 7 8               |                   |
| Huddersfield.....         | ..                  | .. 71 0 0         | Corbridge.....           | 1 10 6              |                   |
| Isle of Man.....          | ..                  | .. 18 1 2         | Cramlington.....         | 2 5 0               |                   |
| Keighley.....             | ..                  | .. 10 0 0         | Earsdon.....             | 12 0 0              |                   |
| Kidderminster.....        | 15 0 0              |                   | Fawdon, Kenton, and      |                     |                   |
| Ladies' Association ..... | 10 0 0              |                   | Coxlodge.....            | 12 10 0             |                   |
| Kingsland, &c.....        | ..                  | .. 20 0 0         | Felton.....              | 2 0 0               |                   |
| Knottingley.....          | 10 0 0              | .. 4 19 7         | Glanton .....            | 3 17 4              |                   |
| Leamington.....           | 81 0 0              | .. 14 1 10        | Haydon Bridge..          | 2 4 6               |                   |
| Leeds.....                | 72 18 9             | .. 223 11 10      | Howdon.....              | 0 5 0               |                   |
| Legacy, Mrs. Perfect...   | 19 19 0             |                   | Kirkheaton.....          | 1 11 6              |                   |
| Legacy, Jas. Wade, Esq.,  | 19 19 0             |                   | Morpeth.....             | 3 6 6               |                   |
| Gildersome.....           | 1 1 0               |                   | Northhead .....          | 9 17 2              |                   |
| Farnley.....              | 19 3 8              |                   | Ponteland.....           | 5 1 2               |                   |
| Headingley.....           | 44 9 0              |                   | Wallsend.....            | 7 17 9              |                   |
| Boston Spa.....           | 16 11 2             |                   | Widdrington.....         | 7 3 0               |                   |
| Fulnac.....               | 15 0 0              |                   | Wimlaton.....            | 1 12 7              |                   |
| Heckmondwike .....        | 21 0 0              |                   | North Shields.....       | 40 0 0              | .. 49 14 2        |
| Otley.....                | 5 0 0               |                   | Tynemouth Village La-    |                     |                   |
| Spofforth.....            | 7 17 0              |                   | dies' Association.....   | 4 11 6              |                   |
| Spofforth Juvenile.....   | 6 8 10              |                   | North-West London....    | ..                  | .. 100 0 0        |
| Wortley.....              | 8 10 11             |                   | Nottingham.....          | ..                  | .. 41 8 5         |
| East Keswick.....         | 0 10 6              |                   | Ladies' Branch.....      | 16 0 0              |                   |
| Morley and Churwell ..    | 7 11 0              |                   | Nuttall.....             | 73 4 0              |                   |
| Bramley.....              | 12 12 0             |                   | Southwell Branch .....   | 6 2 4               |                   |
| Leicester.....            | ..                  | .. 64 1 8         | Eastwood Association..   | 3 0 0               |                   |
| Thrusington.....          | 1 9 9               |                   | Colwick, ditto.....      | 12 12 8             |                   |
| Loughborough.....         | 3 0 0               | .. 0 12 6         | Cinder Hill, ditto.....  | 5 15 0              |                   |
| Lutterworth.....          | 6 0 0               |                   | Oxford.....              | ..                  | .. 6 19 9         |
| Milton.....               | 23 0 0              |                   | Pentonville.....         | ..                  | .. 1 9 4          |
| Market Bosworth.....      | 29 0 0              |                   | Penybont.....            | 23 0 0              | .. 6 0 0          |
| Syston.....               | 6 3 0               |                   | Peterborough.....        | ..                  | .. 1 16 0         |
| Lichfield Ladies.....     | 10 0 0              |                   | Petworth.....            | 4 0 0               |                   |
| Llandilo.....             | ..                  | .. 11 16 3        | Plymouth.....            | 10 0 0              |                   |
| Lowestoft.....            | ..                  | .. 10 15 7        | Portsea.....             | ..                  | .. 24 8 3         |
| Luton.....                | ..                  | .. 10 9 2         | Bere Forest.....         | 20 0 0              |                   |
| Malmesbury.....           | ..                  | .. 17 13 6        | Pwllheli.....            | ..                  | .. 11 15 8        |
| Manchester.....           | 389 13 7            | .. 361 2 10       | Richmond (Surrey) .....  | ..                  | .. 50 0 0         |
| Manchester Ladies' Br.    | 70 0 0              |                   | Rochester and Chatham..  | ..                  | .. 15 18 3        |
| Manchester Cambrian       |                     |                   | Chatham Ladies.....      | 1 14 0              |                   |
| ditto.....                | 70 0 0              |                   | Rotherham.....           | 9 11 3              | .. 18 0 0         |
| Staleybridge.....         | 27 0 0              |                   | Rutland.....             | ..                  | .. 15 0 0         |
| Glossop.....              | 9 10 0              |                   | Scarborough.....         | ..                  | .. 20 0 0         |
| Bowdon and Altrin-        |                     |                   | Settle.....              | 40 0 0              |                   |
| cham.....                 | 94 11 10            |                   | Sheffield.....           | 137 4 1             | .. 292 1 9        |
| Ashton and Sale .....     | 51 5 7              |                   | Don. of Mrs. Tinker ...  | 5 0 0               |                   |
| Eccles, Barton, and       |                     |                   | Norton Association ..... | 10 9 9              |                   |
| Patricioft.....           | 20 0 0              |                   | Chapelton ditto.....     | 13 13 7             |                   |
| Stretford.....            | 41 4 0              |                   | Broomhall ditto.....     | 25 10 4             |                   |
| Wilmslow and Alderley     |                     |                   | Western ditto.....       | 33 13 11            |                   |
| Edge.....                 | 30 0 0              |                   | St. Mary's ditto.....    | 10 9 8              |                   |
| Didbury.....              | 30 0 0              |                   | Moorfields and Pitmoor   | 8 4 1               |                   |
| Prestwich.....            | 19 18 0             |                   | Attercliffe Asso.....    | 6 6 6               |                   |
| Hazel Grove.....          | 3 3 0               |                   | Oughtibridge Asso.....   | 1 8 7               |                   |

|                                  | Free Contributions. | Purchase Account. |
|----------------------------------|---------------------|-------------------|
| Skipton.....                     | 10 0 0              | 20 0 0            |
| Somerset; Weston-super-Mare..... | 45 0 10             |                   |
| Wincanton Ladies.....            | 1 0 0               |                   |
| South African.....               | 100 0 0             |                   |
| South Australian.....            | ..                  | 100 0 0           |
| Southwark.....                   | ..                  | 100 0 0           |
| South-West Essex.....            | ..                  | 1 18 3            |
| Walthamstow Ladies.....          | 45 11 5             |                   |
| South Shields.....               | 20 0 0              |                   |
| Staines.....                     | 2 7 9               | 12 8 10           |
| Ladies' Association.....         | 6 17 7              |                   |
| Colnbrook.....                   | 10 14 8             |                   |
| Stamford.....                    | 30 0 0              |                   |
| Stockton.....                    | 10 6 6              | 23 19 9           |
| Stourbridge.....                 | ..                  | 6 13 9            |
| Stratford-on-Avon.....           | ..                  | 1 18 0            |
| Sunderland.....                  | 50 0 0              | 60 0 0            |
| Ladies' Association.....         | 20 0 0              |                   |
| Swansea.....                     | ..                  | 70 0 0            |
| Donation of V. P. W.....         | 0 10 0              |                   |
| Oystermouth.....                 | 4 0 0               |                   |
| Sydenham.....                    | ..                  | 16 15 9           |
| Tavistock.....                   | ..                  | 25 0 0            |
| Teignmouth.....                  | 60 15 5             | 10 15 3           |
| Tenby Ladies.....                | ..                  | 4 7 9             |
| Tottenham Ladies.....            | ..                  | 3 11 2            |
| Totteridge.....                  | 15 0 0              |                   |
| Trowbridge.....                  | 59 0 0              | 59 7 3            |
| Trowcester Ladies.....           | ..                  | 8 0 0             |
| Tutbury.....                     | ..                  | 1 18 0            |
| Ulverstone.....                  | ..                  | 21 7 11           |
| Ventnor and Bonchurch.....       | ..                  | 9 10 8            |
| Wakefield.....                   | 50 0 0              | 10 10 11          |
| Waltham Abbey.....               | ..                  | 2 12 0            |
| Wald of Kent.....                | ..                  | 5 13 10           |
| Wednesbury.....                  | ..                  | 16 13 5           |
| Wellington (Salop).....          | 41 13 8             |                   |
| Dawley Parva.....                | 11 8 0              |                   |
| Oakengates.....                  | 6 18 4              |                   |
| West Bromwich:                   |                     |                   |
| Hill Top Branch.....             | 26 14 2             | 58 3 3            |
| West Suffolk.....                | 120 0 0             | 51 3 3            |
| West Sussex.....                 | ..                  | 10 0 0            |
| Wimborne.....                    | ..                  | 20 0 0            |
| Windsor Ladies.....              | ..                  | 2 13 9            |
| Windsor.....                     | 5 0 0               | 2 5 8             |
| Woolwich.....                    | ..                  | 28 5 0            |
| Ladies' Association.....         | ..                  | 1 1 0             |
| Wokingham.....                   | ..                  | 1 5 0             |
| Wrexham.....                     | ..                  | 9 13 3            |
| Worcester.....                   | ..                  | 43 13 3           |

#### COLLECTIONS.

|                                         |        |
|-----------------------------------------|--------|
| At Antwerp, by Rev. R. Byron.....       | 10 0 0 |
| Box, by Mr. A. G. Osborn, Stourbridge.. | 0 3 0  |

#### LEGACIES OF TEN POUNDS AND UPWARDS.

|                                           |                      |
|-------------------------------------------|----------------------|
| Child, John, Esq., late of Pyrford.....   | 10 0 0               |
| Clowes, Thomas, Esq., late of Caistor.... | 19 0 0               |
| Melpherson, Miss M., late of Dundee....   | 169 7 8              |
| Schacht, G. Esq., late of Brighton.....   | (duty free) 1000 0 0 |

#### DONATIONS OF TEN POUNDS & UPWARDS.

|                                                                        |         |
|------------------------------------------------------------------------|---------|
| A. B. A.....                                                           | 50 0 0  |
| Anonymous.....                                                         | 80 0 0  |
| A Friend, per Mrs. Smith, Cumberwell..                                 | 25 0 0  |
| H. W. H.....                                                           | 10 10 0 |
| Henry, Miss M., Hatfield, Ledbury.....                                 | 10 0 0  |
| In memory of a Brother.....                                            | 100 0 0 |
| Kemble, Mrs. Henry (additional).....                                   | 100 0 0 |
| Kemble, Rev. Charles (additional).....                                 | 100 0 0 |
| Marriott, T. J. Esq., Fenchurch St.....                                | 10 10 0 |
| Representatives of the late Mrs. Ellen Pollard, per Lady Montague..... | 200 0 0 |
| "Restitution," per Williams and Co. ..                                 | 20 0 0  |
| Roberts, R. H. Esq.....                                                | 10 0 0  |
| Suter, William, Esq., Greenwich.....                                   | 100 0 0 |

#### CONTRIBUTIONS TO THE SPECIAL FUND FOR INDIA, RECEIVED IN OCTOBER.

|                                                                        |         |
|------------------------------------------------------------------------|---------|
| B. adford Aux. Society: J. Rand, Esq....                               | 10 10 0 |
| Co wall Auxiliary: Helstone Branch....                                 | 10 0 0  |
| Alternum Asso.....                                                     | 3 8 6   |
| Chester Auxiliary Society: Gresford Church, by Rev. Archdeacon Wicham. | 2 5 10  |
| Devon and Exeter Auxiliary Society:                                    |         |
| Woodbury Association.....                                              | 0 16 0  |
| Ellice, W. Esq., Upper Brook Street.....                               | 10 0 0  |
| Guernsey Aux. Society: Small sums....                                  | 0 3 8   |
| Malingay, R. Esq.....                                                  | 5 0 0   |
| Leamington Aux. Society (additional)...                                | 7 17 6  |
| M. R.....                                                              | 1 1 0   |
| Newark Auxiliary Society:                                              |         |
| Brant Broughton.....                                                   | 2 0 0   |
| Nottingham Aux. Society: Nuttall Asso.                                 | 78 5 0  |
| R. W., a Thank-offering.....                                           | 0 6 0   |
| Sheffield Aux. Society: Miss Rawson...                                 | 5 0 0   |
| Stockton Auxiliary Society:                                            |         |
| Dodshon, John.....                                                     | 0 10 0  |
| Thompson, Francis.....                                                 | 0 10 0  |
| Robson, William.....                                                   | 0 7 6   |
| Brady, Alfred.....                                                     | 0 5 0   |
| Holt, William.....                                                     | 0 5 0   |
| Burges, Robert.....                                                    | 2 2 0   |
| Whalley, John.....                                                     | 1 0 0   |
| Head and Wright.....                                                   | 0 10 0  |
| Bowron, James.....                                                     | 0 10 0  |
| Page, John, Norton.....                                                | 0 10 0  |
| Seymour, Mr.....                                                       | 0 10 0  |
| Barrett, William.....                                                  | 0 5 0   |
| Small sums.....                                                        | 0 7 6   |
| Teignmouth Auxiliary Society: A Friend by Lieutenant Brokensha.....    | 5 0 0   |
| Coll. by Miss S. Tongue.....                                           | 2 0 0   |
| T. H.....                                                              | 20 0 0  |

#### CONTRIBUTIONS TO THE CHINA FUND, RECEIVED IN OCTOBER.

|                                     |        |
|-------------------------------------|--------|
| Devon and Exeter Auxiliary Society: |        |
| Doddicombsleigh.....                | 0 5 0  |
| Rew, Mr.....                        | 0 10 0 |
| T. H.....                           | 29 0 0 |

#### CONTRIBUTIONS TO THE RENEVOLENT FUND, RECEIVED IN OCTOBER.

|                                         |       |
|-----------------------------------------|-------|
| Somerset Auxiliary Society: Mist, Miss, | 1 1 0 |
| Young, John, Esq.....                   | 1 1 0 |

*Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London, E. C.; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, & Co., Birch Lane, London, E. C.; advice being sent to Mr. WILLIAM HITCHIN, Accountant.*







